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Volume LXXXII

Number 24

THE CONGREGATIONALIST

Boston Thursday 17 June 1897

VICTORIA

*IN the remotest region of the seas
Where the full tide-wave sweeps,
Bringing along all shores and all degrees
Murmur of awful deeps,
Wherever the far sails go to and fro,
Where the four winds like four great trumpets blow
Her happy name,
Out of the gray, out of the dark, love leaps
Up like a flame.*

*And as the tide-wave bearing its broad swells
In farthest bends and bays,
Softly and silently and slowly wells,
And fills all salt sea ways,
So refluent again returns the tide
Of hearts' devotion gathering far and wide
As winds are blown,
To break with sweet spent fall these summer days
About her throne.*

*And here, where East and West the seas keep guard,
And their blue surges pour
—Holding the outposts with bright watch and ward—
In thunders down our shore,
Great Empress of a mighty people's life,
Sweet woman, tender mother, widowed wife,
With sorrows crossed,
The hearts are hers that in the battle's roar
Were long-time lost!*

*Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD*

TO THE "GULF OF MAINE."—Thousands will soon be flocking to the salubrious down East coast. In no department of the great New England summer vacation field have more extensive preparations been made this season for the increased accommodation of tourists than in the picturesque seashore section of the "Gulf of Maine." Some one has happily revived this fitting old time appellation of that part of the Atlantic lying between Cape Ann and the beginning of the Bay of Fundy, and to its alternately rock-bound and shingly shores thousands of expectant vacationists will shortly be biding. At the scores of favorite resorts scattered along the coast line of Massachusetts, New Hampshire and Maine, the hotel and boarding house managers have been getting their hostleries in shape for the summer army, and, wisely foreseeing that this is likely to be a "record breaker" in the summer outing line, have in many instances added materially to their accommodations and conveniences. True to its traditions as an up-to-date transportation line, the Boston & Maine Railroad has made advance preparations for the comfortable and expeditious handling of this season's big bête gira of seekers after outdoor pleasures that will make any serious delays or discomforts practically impossible. Its connections with "down East" railroad and steamboat lines will be better than ever this year, the most important change in this respect being the placing of the favorite steamer "Frank Jones" upon the new Portland, Mt. Desert & Machias route. The steamer will this season leave Portland for its various Eastern calling places instead of Rockland, as formerly, enabling the tourist to enjoy a full night's rest on the boat, close connection being made with express trains from Boston. Those who contemplate a visit to any portion of this glorious seashore section of New England should send to D. J. Flanders, General Passenger Agent, Boston & Maine Railroad, Boston, for the company's Summer Tour Book, containing hotel and boarding house list, and any other general information they may desire.

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SUMMARY OF ASSETS.

Cash in Banks.....	\$306,922.36
Real Estate.....	1,748,857.41
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State Bonds.....	25,000.00
City Bonds.....	821,974.81
Rail Road Bonds.....	1,624,495.00
Water Bonds.....	83,500.00
Gas and Water Bonds.....	115,500.00
Rail Road Stocks.....	2,048,285.96
Bank Stocks.....	311,500.96
Trust Co. Stocks.....	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate.....	423,786.71
Loans on Stocks, payable on demand.....	183,100.00
Premiums uncollected and in hands of Agents.....	602,866.74
Interest due and accrued on 1st January, 1897.....	55,678.34
CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,280,827.00
Reserve for Unpaid Losses and Claims.....	735,128.65
Net Surplus.....	\$3,246,228.71
LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,280,827.00
Reserve for Unpaid Losses and Claims.....	735,128.65
Net Surplus.....	\$10,362,224.35

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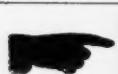
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THE CONGREGATIONALIST

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SEC. J. B. CLARK takes exception to our last week's editorial on the home missionary anniversary. He regards the meeting as "the most spiritual, helpful and practical the society ever held." "Every phase of the work," he says, "was presented with unusual care." We have no word of dissent from these statements so far as those present were concerned. The sense of dependence on God, of confidence that he will care for his work and the sense of personal responsibility to work with him were earnestly, spiritually, courageously expressed. Our ground for expressing the opinion that the meeting came near being a failure was simply that the churches were not largely represented, so that the society could not present to them its record of work. But Dr. Clark is encouraged by the fact that nearly 170 delegates and life members were present, a larger number than have sometimes been seen at Saratoga. We rejoice to chronicle every sign of genuine and growing interest in home missions and in our Home Missionary Society. Such interest we regard as a thermometer showing the spiritual life of the denomination. The sympathy of the stronger churches for the weaker and the desire of all our churches to extend the gospel of Christ through the whole country must be constant and controlling in the hearts of those who are reproducing Christ's life on earth. We hope that next year, in some city where Congregationalists have a larger local constituency, the anniversary of the Home Missionary Society may be attended by much larger numbers; and we shall welcome the day when it will be possible in a single week's meetings to survey the year's work of all our missionary societies.

The skies were not very promising in this vicinity last Sunday morning for Children's Day, and they were altogether out of sympathy with the floral concert exercises in which many children were prepared to participate in the evening, when rain fell copiously. Yet in most churches sermons were preached appropriate to the day, a number

of infants were baptized, Bibles were presented to the baptized children who had reached the age of seven years, and contributions were taken at both services for the missionary work of the Sunday School and Publishing Society. We have heard of several notable sermons which will make the Sunday memorable, among them one by Dr. A. H. Plumb on the meaning and impressiveness of Christian home life, and another by Dr. Arthur Little on heroes, with especial reference to Robert Gould Shaw, whose monument on Boston Common is every day preaching a notable sermon to a succession of interested audiences. Children's Sunday is an opportunity which no wise pastor will miss to enforce most important lessons on hearers peculiarly open to receive them.

The emphasis of the baccalaureate sermons is more than ever this year upon personal responsibility in view of the social obligations and opportunities of the time. Dr. McKenzie at Cornell made a strong appeal to manliness from the text, "God give us good speed." "A real man," he said, "asks for no favors or luck. He is willing to stand up and earn his place. So called good luck is a discriminating thing and is wonderfully just, for it comes only to those who deserve it. It finds people where they ought to be." At Princeton President Patton spoke of personal responsibility in social morality, illustrating the subject by the lessons of current history. "It is evident," he said, "that Greece, after the manner of the traveler in the parable, has fallen among thieves, and as we look over the map of Europe it is easy to see who the priest is. We may also recognize the Levite, and we have been looking all these months for the good Samaritan to put in an appearance." He also asserted, what we are glad to believe is true, that university sentiment in this country is absolutely in favor of the arbitration treaty.

The corner stone of the John Robinson Memorial Church at Gainsborough, Eng., was laid in June of last year, in the presence of *The Congregationalist's* pilgrims, by United States Ambassador Bayard. The building is now so far completed as to be ready for dedication services. These began June 9, with a luncheon in the Caskgate Church, where the congregation has worshipped hitherto, but which is now to be sold. Addresses were made by Dr. Archibald Duff, a graduate of Andover Seminary, and Mr. G. F. Parker, United States consul at Birmingham. Mr. Parker's address was a strong and scholarly defense of Puritan principles, making the responsibility of the individual the corner stone of Christian faith. This he declared to be the central idea of Christ's teaching, "whether it relates to the duties of this life or to preparation for that to come," and therefore that if what is called Christian Socialism—which makes society the end and the individual merely the incident—is Christian, it cannot

be socialistic, and if it is socialistic it can not be Christian. Later in the day a dedication service was held in the new building, with a sermon by Dr. C. A. Berry. Further services are to be held this month, also Aug. 29, Sept. 5 and Nov. 14. Dr. C. R. Palmer of New Haven is to preach Aug. 29.

Our staff letter from Scotland contains an unusual amount of interesting news. The recent meeting of the Congregational Union, which was notable as being the first session held since it and the Evangelical Union were merged into one body, is described at length. It seems that the United Presbyterians have finally disposed of the case of Rev. Alexander Robinson, which has been pending for some time. He wrote a book advocating extremely modern views with reference to the person of Christ and the Scriptures, and he has now been practically deposed from the ministry by a large majority vote. He certainly must have been extremely free in his utterances, for the sentiment in Scotland today is not favorable toward the prosecution of men for heresy. Yet perhaps the atmosphere of the Established Church, to which Mr. Robinson belonged, is somewhat stricter than that of the Free Church which so recently acquitted Professor Drummond and some years ago Professor Dods, when on trial for heresy. The event in Scotch ecclesiastical circles which will just now particularly interest many Americans is the election of Dr. James Denney of Broughty's Ferry to succeed Professor Candlish in the Glasgow Free Church College. We have always had the expectation that sooner or later Dr. Denney would reach a position as honorable as this. We congratulate him, and the institution which is to feel the influence of his strong thinking, his positive and broad convictions of truth and his delightful personality.

Among the fighters on the Turkish side of the recent war were many Jews but no Christians except the Germans. Jewish patriotism has been called in question, but wrongly, we think. It is certainly not lessened with the majority of the people of that faith by any hopes of an immediate restoration of Jewish nationality. If it seems strange at the first glance that Jew and Mohammedan should fight side by side, it is to be remembered that down almost to our own century the lot of the Jew was worse in Christian than in Moslem lands, and that this is still true in most of Eastern Europe. The volunteering of the Jews is really less remarkable than their acceptance as soldiers by the Turks in disregard of a fundamental law of Mohammedan tradition.

We have no sympathy with the habit of abusing the bicycle because some people misuse it. It has come to stay, and is as truly a boon to mankind as was the locomotive or the electric wire. But when men or women on the bicycle disturb religious services on Sunday, or ride through the streets regardless of pedestrians, or in other ways make themselves nuisances to the

public, they ought to receive such condemnation as will make the disgrace of their rowdyism appear. The mayor of Chicago, riding at the head of a procession of cyclers past churches in that city on Sunday, at the hour of morning service, was conspicuously offensive, not only to Christians but to every lover of good order. Any city is disgraced by such an act of one of its officials. Acts of that character, though less widely heralded, are altogether too common. One such is complained of by the pastor of the Congregational church of West Suffield, Ct., and the *Springfield Republican* expresses the sentiment of all decent people in saying: "None but born rowdies, dead to all the proprieties of life, would repeat the offense complained of. Offenders like those at West Suffield last Sunday bring discredit upon all wheelmen and are an unmitigated evil."

If any one imagines that credulity and fanaticism have died out of the world a very slight reading of the news of the day ought to convince him of the contrary. From a single page of a newspaper we gather such incidents as the burial alive of fifteen Russians of a fanatical sect of the Roskolinkians, dissenters, who had been assured by a prophetess that it was necessary, to avoid the contamination and damnation of the census; the hallucination of a Posey County, Ind., farmer's wife, who dreamed that the Lord commanded her to sacrifice her infant daughter, and upon awaking proceeded to obey; and the self-mutilation of a man of the hill country in central New York, who took a Bible into the woods and tore his own eyes out, as he told the physicians afterward, because the Lord had commanded him to tear out his eyes, and he had been doing the will of the Lord. None of these incidents, or a thousand others like them, prove anything but the power of religious enthusiasm and the necessity of wisdom and self-control. It is natural that insanity should take a religious form, because religion is the most potent and enduring of the forces which shape and control man's thinking. It was not carelessly that the apostle, familiar with the mad ecstasies and cruel orgies of heathenism, so often urged the churches to be sober. In the gospel of the grace of God we have a great power committed to us, and a great responsibility as well.

The *Sacred Heart Review* is unkind enough to quote, for the benefit of the Protestant Episcopal newspapers of the ritualistic and Romanizing sort in these jubilee days, a portion of the coronation oath which Queen Victoria took at her accession, and which her successor is required by law to take. That passage which bears upon the points in controversy between the pope and the Episcopalians runs in part as follows: "I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation, and that the invocation or adoration of the Virgin Mary or any other saint and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous." We have never doubted that in a fair reading of the history of the English Reformation it must be decided that the Church of England intended to and did put itself outside the line of the Roman corruptions of the Catholic faith, and we are in hearty accord with the declarations to that effect of the coronation

oath. But then we are Congregationalists, and believe in the right of individual churches to profess what creed they believe —at their peril, of course, if it be a creed that denies or obscures the immediate sovereignty of Christ in the church and in the conscience of the individual. The Romanizing churches ought to secede from the Church of England, and then they would be free to go into papal slavery—if they thought it worth their while.

GREAT BRITAIN'S JUBILEE

All English-speaking people are interested in the celebration next week of the completion of sixty years' reign by the ruler of the British empire. It will be of great service to Great Britain in intensifying and giving expression to the feeling of loyalty to the queen and her government. It will help to educate all Englishmen in the progress of the empire and in the principles to which it owes its strength. Americans, too, have hardly less reason than Englishmen to be interested in this celebration. They gladly recognize and honor the noble character and wisdom of the Christian woman who sits on the British throne. Far more than that, their interest is because Great Britain's triumphs in civilization are ours almost as much as theirs. In the movement for the advancement of the human race, we stand with them in the front of the procession. Our rivalry, so far as it is honorable, is altogether friendly. The three most powerful nations of the world today are Great Britain, the United States and Russia. There can be no question with which of the other two our sympathies are strongest.

The chief glory of the Victorian reign is the progress of democracy. In the essentials of freedom, safety and stability no government outranks Great Britain, and no other has made so rapid strides in this direction during the last sixty years. When Victoria was crowned the aristocracy claimed England and held firmly to the inherited conviction that the nation existed for their benefit. Today the rights of the people predominate and their privileges are multiplied. Every man has a voice in government. Working men have shortened hours of labor, higher wages, cheaper food and rent and clothing. If the rich have carriages, parks, picture galleries and universities so have the poor. The best museums, art collections, lectures are at the service of the wage-earner at public expense. If his children seek education good schools are open to them. If he is sick a hospital is ready to receive him and skilled physicians wait on him. The government is by the people and for the people, and all share in its prosperity.

Many of the steps toward democracy, which from time to time have intensely excited England, are practically forgotten. The Chartist Agitation marked the earliest years of the present reign. The Corn Laws and their repeal, the movement toward free trade which the opposition to those laws accelerated, the Reform Bill establishing manhood suffrage are foremost among great political movements powerfully resisted whose beneficent results are now established. An effective system of national education, the emancipation from labor of young children, a marked advance in the cause of temperance and the development of organized philanthropy give splendid reasons for Englishmen to rejoice, and encourage the

efforts for further advancement in the interests of humanity.

Great Britain's growth in area has not been less remarkable than her internal development. She has completed her possession of India, and has taken additional territory in Asia as large as Germany. She has extended her rule over about half of the continent of Africa. In North America and Australasia her flag flies over one-ninth of the dry land of the earth. She controls half the world's commerce. Her people at home and in her colonies and in the territory she governs number about one fourth of the world's inhabitants. And wherever her rule has extended it has brought better government and greater blessings to the common people. We say this confidently, not forgetting her greed for land nor her imposition of the opium traffic on China. The citizens of her island kingdom have spread out over the earth, and are making her sway welcome over lands far distant in space and peoples far separated in history and in character. Her colonies take pride in the mother country. They are approaching, more and more completely, toward self-government, and toward a great federation of sovereign states which will tend to increase the strength of the empire.

Great Britain has made mistakes in internal administration, of which Ireland furnishes the most conspicuous example; and in her foreign policy, the most costly of which was the Crimean War. The penalties for these mistakes, especially for the latter, as yet have by no means fully been paid. But at heart she is conscious that they are mistakes, and in this lies her hope.

Americans find fault with Great Britain, as they criticize opposing parties when in power in our own government. But we cannot fail to recognize that in our highest aims and mission the two nations are one. More and more, as invention and skill and concentrated efforts bring the whole human race into closer fellowship, must Great Britain and the United States accept their common duties and responsibilities as nations leading the world's progress. Our language, our principles of government, our religion and our ideals are the same. As nations we shall stand or fall together. Therefore we join with all our hearts in the jubilation of our brethren on our northern borders and across the sea, and say with them, God save the queen! Long live the queen!

THE CRITICS OF A CRITIC

The greatest of living French critics, M. Brunetière, has set our American critics by the ears in a few lectures delivered in his own tongue in New York, and widely circulated through the translations in the newspapers. It is significant of the basal unity of all literature that what he had to say about the history and prospects of French poetry, history, drama, criticism and the novel should have come so directly home to the consciences of many of our American artists, literary producers and judges of literary art. The spirit of the age has become a cosmopolitan spirit, and affects more directly than ever the form and tendency of art production everywhere.

M. Brunetière is himself a critic, but criticism in France has long been elevated to the rank of a fine art. As editor of the *Revue des Deux Mondes*, the most authoritative critical journal in the world, he brings to us a message which is heard, if

not heeded, at home. He is not a voice crying in the wilderness, but the accepted mouthpiece of the saner and more wholesome elements in the life of France.

Historically he is an evolutionist, using the Darwinian vocabulary and mode of thought to account for the changes and progress of literary expression. The varieties of art embodiment develop out of each other, he tells us, as by the Darwinian hypothesis specific variations appear. A variant genius is somehow born, asserts himself, wins followers, who work in his manner with lesser power until they give place in turn to a new and more powerful variation and impulse. In this regard his criticism is a true expression of the dominant philosophy of the time and contradicts the individualistic theories which still hold their own in some art circles.

There is also a strenuous note of duty in the thought of M. Brunetière, which we are glad to have sounded in the ears of the self-indulgent writers and readers of our time. "My principal effort," he says, "has been to get outside of myself and to give criticism a basis, not scientific, for I dislike that word applied to art and letters, but solid, objective, independent even of the works which are criticised, a formal criticism, like formal logic or algebra, a science or an art of general processes." To sit still and be pleased is not enough. We must ask ourselves whether we have any right to be pleased, whether the apparent harmony which delights us in any work of art springs from agreement with our own imperfect taste or from inherent and eternal harmonies to which our souls ought to vibrate and respond. This is wholesome doctrine, even though the definitions of such a formal criticism must still evade the critic's grasp. It transfers admiration from the lower to the higher side of human nature, as holding the soul to an ideal responsibility must always do.

It is not surprising that with these theories of art evolution and art responsibility M. Brunetière has been a consistent and powerful opponent of Zola and his school of naturalists; nor that, in smiting their chief representative, he has called down upon himself the wrath of the whole school on both sides of the Atlantic. Zola, the naturalist, he tells us, is not natural. He gives him credit for constructive imagination, but not for clear or comprehensive vision. "Never was any observed less accurate, less conscientious, less true. The peasants of M. Zola are not French peasants, his working men are not French working men, his middle classes are not the French middle classes, nor are his soldiers and officers French officers and soldiers. We have faults in France, but we have not this sustained grossness, this absolute lack of morality, this perfect cynicism which Zola depicts. His French people are caricatures—pessimistic and calumnious caricatures. He has neither literary conscience nor aesthetic sense." It is well to have an authoritative denial on this point in the interest not of France alone, but of calumniated human nature. Man has undeniable affinities with devil and with beast, but when the bestial and the devilish fill the whole foreground of the picture sober criticism must join with indignant self-respect in denying that it is a true portrait of humanity.

If any word from over seas can fix these three thoughts of literary art in the mind

of the rising generation of American writers and readers we shall have better hopes for the future. All art is rooted in and grows out of the past. We may call it evolution, growth or mere historic continuity, but, consciously or unconsciously, the artist's work is never done in isolation. It takes the torch from those who have gone before; it hands it on to those who are to follow. Out of this grows responsibility. Upon observation follows the duty of selection. The artist is not a pipe for any wind to blow its music through; he is a player who chooses out of all the airs he hears the worthiest and the best. And out of this grows dignity. There are elements of nature and of human nature which are beneath the dignity of literary record, as they are beneath the dignity of common speech. There are enjoyments of literary workmanship, as well as reading, which leave the bitter taste of self-contempt in the artist's or the reader's soul. If the strenuous note which has offended some among the critics of M. Brunetière holds public thought to a higher sense of the artist's responsibility, it will count among the forces making for the future greatness of America.

A SERIOUS BREACH OF FELLOWSHIP

On another page we print an account of the meeting of the Chicago Association of Congregational churches, which voted to admit Rev. C. O. Brown, D. D., into its membership. This case having now assumed such proportions as to threaten the integrity of Congregationalism, we here rehearse the main facts concerning it.

In the autumn of 1895 Dr. Brown, then the pastor of the First Church, San Francisco, was charged with having committed adultery with Miss Overman, a young woman who had lived in his family. The woman who made the charge, Mrs. Davidson, was a member of the First Church. She had been convicted of crime and imprisoned in Massachusetts, but her record up to that time was not known to the First Church. On her demand Dr. Brown paid her \$500. He soon afterwards caused her arrest for blackmail.

A mutual council called by Dr. Brown and the church investigated the charges, holding many very excited sessions, and the testimony was printed verbatim in the city newspapers. The council in its result, March 8, 1896, declared that "the evidence before us does not sustain the charge of adultery," but censured Dr. Brown for unministerial conduct, referring to menacing and intimidating language used by him in several cases to persons involved in the charges against him. In respect to one case the council said: "We find his conduct to have violated all rules which should control the actions of a gentleman and a Christian minister, and we censure him for it, while we gladly recognize the kind and manly words of appreciation and reparation offered by him." The council also declared that it was not altogether satisfied with Dr. Brown's explanation of his reasons for paying money to the woman who first made the charge against him, nor with certain other evidence placed before it. Mrs. Davidson was afterwards discharged from custody by the court, Dr. Brown having testified that his payment to her of money was not caused by fear.

The Bay Conference of churches, at a meeting held April 21, suspended Dr. Brown

from membership in that body till he should satisfactorily explain certain matters connected with the charges which had been made against him, concerning which the conference was in doubt.

Dr. Brown had been for several years, previous to his work on the Pacific coast, pastor of the First Church, Dubuque, Io. His son is now pastor of the church at Strawberry Point. Both these churches are included in the Dubuque Association. This body, of which Dr. Brown was formerly a member, April 28 passed resolutions of sympathy with Dr. Brown and confidence in him, and called in question the action of the Bay Conference in withdrawing fellowship from him. The Bay Conference, Aug. 11, sustained its former action by a vote of fifty-five to ten, and requested the Dubuque body to rescind its votes, reminding it that the proper remedy for any alleged injustice was a mutual ecclesiastical council. To this request the Dubuque Association responded, Sept. 28, by laying the resolutions of the Bay Conference on the table. Dr. Brown, being present, requested to be received into the Dubuque Association and pleaded his own case. After hot discussion he was received by a vote of twenty-two to seventeen, sixteen of the affirmative votes being cast, according to the report of our correspondent, by representatives of the two Dubuque churches and the church at Strawberry Point.

The Bay Conference, Oct. 29, passed resolutions stating the usage of Congregational churches concerning the relation of co-ordinate bodies and the standing of members, and declared the action of the Dubuque Association "unwarranted, and in open violation of Congregational fellowship." It also called on the Dubuque body to consider the case as presented in its resolutions and to take action to conserve the interests of denominational fellowship. At the same time it appointed a committee with power to request a mutual council or, if necessary, to call an *ex parte* council. No response to this action, so far as we have record, was made by the Dubuque Association. But the State Association of Iowa, at its annual meeting last month, unanimously condemned the attempt of one local association "to reverse, on what must of necessity be *ex parte* evidence, the solemn decision of another like body, in that it strikes a blow at one of the fundamental principles of Congregational polity, gravely endangers the fellowship of the churches, is liable to force a local association into unwelcome relations with its own previously discarded members and involves the denomination at large in responsibility for such members."

Dr. Brown, who had removed to Chicago, preached in several churches during the winter, and recently accepted a call to the Green Street Church in that city. The Dubuque Association granted him a letter, which he presented to the Chicago Association of churches. This body, having received from the Bay Conference and from members of the Dubuque Association protests against its admitting Dr. Brown into membership, at a meeting May 4 appointed a committee to consider the whole matter and report June 7. The proceedings of that meeting and the result, admitting Dr. Brown to membership, are given in another column.

We have carefully refrained, in the history of this lamentable case, from expressing any opinion concerning the guilt or innocence of Dr. Brown, or concerning the

justice or injustice of the action of the Bay Conference in suspending him. But we have no hesitation in giving voice to the judgment on which the leaders of our denomination, past and present, are agreed concerning the sacredness of the principle which the Dubuque and Chicago Associations have violated.

"Two principles, the independence and autonomy, under Christ, of the local church and the obligation of fellowship with others always resting on it, give to Congregationalism its name and impart to it any virtue which belongs to it as a scheme of general church order." This is the statement of Dr. R. S. Storrs describing our polity, with which all Congregationalists will agree. The Chicago Association, following the example of the Dubuque Association, has deliberately violated the second of these principles. Declining to avail itself of time-honored usages by which the peace of the churches has been maintained for more than two centuries, it has committed a gross breach of Congregational propriety, done itself grave discredit and cast reproach on our form of church government from which the entire denomination must suffer. To say the least, it owes to the churches with which it may desire to continue in fellowship some prompt explanation of the course it has taken.

We are not disturbed as to the final result. Congregational churches, by weathering many a storm, have proved that sound sense, mutual good faith and Christian purpose will in the end prevail over excited feeling. We are confident that wiser counsels will be heard by the churches of the Chicago Association, and that they will not long consent to rest under the imputation of having thrust aside one of the two fundamental principles on which their fathers and they have builded.

GOD'S HANDIWORK IN NATURE

A few weeks ago a certain scientist declared that he had discovered proofs of life in crystals. His claim does not seem to have been established but there is life in many natural objects which not very long ago were assumed to be inanimate. And the whole natural world is in constant movement and change. God is rebuilding it, shaping it anew, day by day. Among the most reverent admirers of the ways of God in the earth have been many of the greatest experts in natural science. For their study has revealed to them wonderfully the infinite power, wisdom and skill of the divine Creator.

Whether his handiwork in nature be examined on a large scale or a small one, whether it be a mountain or a crystal, an ocean or a drop of sap, a tornado or a snow-flake, his boundless resources of creative ability, his delicate adjustments of part to part and of structures to surroundings, and the marvelous beauty of many of his creations, tell us a thrilling story of what he is himself. They teach his love of order and plan, his ceaseless care of what he has made, his untrammeled freedom in shaping and executing his designs, and his delight in beauty for itself. The most magnificent sunset which we ever have seen, stately in its cloud-structures and gorgeous in its coloring beyond any words, was in mid-ocean, where, so far as could be known, only the human beings in a single ship were allowed to see it. Many such must go absolutely

unwitnessed by men. God makes them for his own enjoyment.

It is wholly impossible to do more than hint at the significance of the divine handiwork in nature as we can trace it. But one suggestion may not go unnoticed. If our Heavenly Father cares thus for the material world how he must care for our living, eternal souls. If he takes such pains to complete his handiwork in soil and vapor, light and shadow, what must be his desire to see his highest, noblest creation, the human spirit, work out its mission by his help, grow into its intended beauty, usefulness and happiness, and become all which he meant it to be, but which—because it was necessary to leave it free—he cannot force it against its will to become. The God of nature, because he is the God of nature, is the God of every human soul who is willing to receive him.

CURRENT HISTORY

Home Affairs

President McKinley's tour through parts of the South, including a visit to the Tennessee exhibition at Nashville, has added to his popularity and to the national good feeling. The hopeful utterances of Secretary Gage on the financial question have quickened the slow progress of commercial improvement. The tariff debate has reached the sugar schedule, and the Senate amendment has been once more amended under pressure of the Republican caucus by the narrow majority of two, which is said to be the assured majority for the bill as a whole. The most significant result of the debate thus far has been the development of a sentiment in favor of protection among Southern Democratic senators, whose votes were given for the addition of a duty on cotton to the bill. Speaker Reed still holds back the House from consideration of the Cuban belligerency resolutions, and there are no startling developments in regard to our relations to Spain. The President evidently finds it less difficult to choose a strong man for the Spanish mission than to persuade him to accept the post when chosen. The South American delegates to the commercial congress in Philadelphia have been visiting the manufacturing centers of New Jersey, New York and New England. There has been much interchange of good wishes and an evident growth of good feeling from their visit, and there is hope of the establishment of an international bank and of new lines of steamers by way of helping on in trade relations.

Augusta's Centennial

The 100th anniversary of Augusta, Me., was fittingly celebrated, June 9, with public meetings and an address by perhaps the most distinguished living native of the town, Chief Justice Fuller of the United States Supreme Court. The first settlement of the locality was a trading post called Cushnoc, founded in 1629. In 1713 a stone fort was built as one of the outposts in the eastern wilderness, but was destroyed and only rebuilt in 1754 under the name of Fort Weston. The settlement was incorporated as a part of Hallowell in 1771, but set off as the town of Harrington in 1797, changing its name to Augusta within a year. The following year it became the shire town, and was made capital of the State soon after its admittance to the Union in 1820. It was incorporated as a city in 1849. Situated at the head of navigation

on the Kennebec, with large water power from the falls of the river, it has been a successful manufacturing and export center and the residence of many of the most distinguished men of the State.

The Greatest of Lens Makers

In the death of Alvan G. Clark the world loses one of its greatest makers of telescopes. We recorded recently his journey from Cambridgeport to Williams Bay, Wis., carrying the great lens of the Yerkes telescope belonging to the University of Chicago, and the more recent accident which has temporarily disabled that telescope. Mr. Clark was born in Fall River, Mass., and took up with his father the manufacture of telescopes, and especially the grinding of lenses, in which he brought his work on a large scale to a perfection never reached by any one else in the world. The list of his great lenses is a long one, beginning with the Princeton University telescope with a twenty-three-inch lens. That of the Harvard instrument at Arequipa, Peru, of the University of Virginia, of the Russian government at Pulkowa, of the Lick Observatory in California and the forty-inch lens of the Yerkes instrument were all ground by him. As the work owes nothing to machinery, but depends upon personal skill and judgment and enormous patience, the world's loss is for the moment irreparable, though the business will no doubt be carried on successfully by his trained assistants. Mr. Clark was himself an observer and had devoted much time to the study of double stars. The Lalande gold medal was awarded to him by the French Academy of Sciences in 1862 for his discovery of the companion of Sirius.

A Lynching in Maryland

The lesson of last week's lynching has been driven home by a repetition of the offense, this time in Maryland. The criminal and victim was again a negro, but this time he had been sentenced to death by the court. The death penalty executed with all the decencies of the law was not enough for the mob. In spite of the pleading of the judge who had just passed sentence and the resistance of the officers of the law, the "respectable citizens" of Princess Anne took the prisoner out of the hands of the sheriff, threw him to the ground and kicked him into insensibility. They stamped upon his face with their heavy boots and hacked him with their knives, and at last dragged him with a rope around his neck to a tree, where they jerked him up to a limb and shot bullets through his body. "No attempt at disguise was made by any of those who took part in the lynching," say the newspaper reports. Will there be any attempt to vindicate justice in Maryland? Or is the wild beast instinct, which loses its senses at the sight of blood, still unconquered in our nature? After Ohio, Maryland! What community will be safe henceforward if these are given up to mobs?

The Rule of the Rain

The weather of June thus far exceeds all previous record in rainfall, tornado and destructive floods. In China it is impossible to send relief to plague and famine stricken regions because of flooded rivers. Recent cloud bursts have wrought havoc in France. A tornado in South Italy swept the mountain valley of Caprino clean of growing crops and in destroying the mulberry trees ruined the silkworm crop of the neighborhood for the year. At home the territory about Lyle in southern Minnesota was devastated by a

windstorm with much destruction of property and some loss of life. A cloudburst on the slope of Pike's Peak cut off traffic on the railroads west of Denver and flooded the lower part of the city. In northern and central New England the rivers have overflowed and the dams been threatened. Railroad embankments and bridges were swept away and the season's harvest of logs on the Connecticut bursting through boom after boom was largely carried down stream toward the Sound. Such excess of summer rains insures an unprecedented hay crop if the sun will shine long enough for its harvesting, but is bad for corn, summer boarding houses and human patience everywhere.

Hawaii, Japan and America

Reports from Hawaii represent Japan's reception of the Hawaiian answer to her demands as threatening at first, but afterward more conciliatory. The principle of compensation in cases where the law was violated in sending back qualified immigrants Hawaii accepts, but refuses to recede from its laws governing immigration, of which Japan complained. It is doubtful whether the Japanese authorities have any other end in view than that of vindicating their national honor. In the meantime reports of renewed annexation projects come from Washington. According to the story, which is given at length by the newspapers as a forecast of a message soon to be sent to Congress by President McKinley, the two governments are to appoint commissioners who shall arrange a treaty for the admittance of "the territory of Hawaii," which is to be governed temporarily under a special arrangement which will exclude Asiatics from the suffrage and from the right of emigration to the United States. In view of these hopes and plans the present reciprocity treaty will probably not be withdrawn by the new tariff legislation.

Great Britain Abroad and at Home

A broad Queen Victoria's jubilee is clouded by one of the little frontier wars which have been such common incidents in recent British history. One of the wild Afghan tribes in the difficult country containing the frontier passes from India toward the northwest fell upon a body of 300 native British troops and overwhelmed them by force of numbers. The subjugation and policing of these high mountain valleys, inhabited by a turbulent population, is always a difficult task, but every war hitherto has ended in an extension of British authority and the enforcement of peace, and this is likely to be no exception to the rule. Shocks of earthquake have done much damage in India, extending from Simla and Darjeeling on the foothills of the Himalayas to Calcutta, where the shock was very severe, throwing down the spire of the cathedral and ruining many large buildings. On the Nile the troops and stores are being brought together for an advance toward Khartoum sometime in July, and on their side the Mahdists are said to be gathering for a decisive struggle.

At home the crowds are gathering in London, the buildings in whose main streets are cased in wooden seats in anticipation of the great jubilee procession. On Sunday next there will be special religious services in every church affiliated with the Church of England in the queen's dominions. On Monday, June 21, the queen and court will move in state from Windsor to London, and in this journey the representatives of foreign nations will join, the United States

being represented by Special Ambassador Reid and his staff. Tuesday will be the day of the great procession by which the queen will be escorted to the Houses of Parliament. She will ride in an open carriage drawn by twelve cream-colored ponies and be followed by volunteer troops from all parts of the world. The religious ceremony will be held, in passing, at the north entrance of St. Paul's, under a canopy, but the queen will not leave her carriage. On Wednesday there will be a large garden party at Buckingham Palace, and a review of 10,000 school children in the afternoon. On Thursday the court will return to Windsor.

The English Liberals are greatly dissatisfied with the program of the jubilee, owing to its omission of the civic and industrial elements of the life of the kingdom. The presence of the Turks and the Germans, and the absence of Gladstone, arouses indignant comments. The premiers of the colonies are the most talked about guests of the nation, and their presence and popularity are being used to push schemes of an imperial federation with free trade among its members and differential duties for all outsiders. England is too dependent upon foreign nations for raw material and food to lightly abandon her long experiment of free trade, but the temptation is the strongest that has assailed her since the days of Cobden. The Canadian premier, Sir Wilfred Laurier, however, has declared in a public interview that Canada has nothing to fear from war with any nation except the United States, and has no need of great schemes of naval defense, and at the same time distinctly disavowed any wish for English abandonment of her commercial policy. Whatever may be the outcome of the agitation, the presence of the colonial soldiers and representatives has added immensely to the imperial self consciousness of the British people, while it has, no doubt, increased colonial loyalty to the crown.

Persuading the Sultan

The commissioners of the Powers and of the sultan are playing out their game of peace and war in Constantinople behind closed doors. The main outlines of their discussion are clear enough, but only now and then does a hint reach the public of the progress of the debate. The question of Thessaly is evidently the crucial one. The representatives of England and France are said to have insisted that Thessaly must be returned to Greece, whereupon the sultan withdrew his commissioners altogether for a day. He has since made a personal appeal to his good friends the czar and the Emperor William to support him in his demand for the annexation of the province—an action on his part in which he evidently overreached himself, because it has enabled the representatives of the other Powers to insist that the question of Thessaly must be settled before any other is considered. In the meantime the Turks are increasing their forces under arms, gathering the Thessalian harvests, and settling after their own fashion the administration of the country, and the brigandage which the Greeks had suppressed has broken out again in the parts not occupied by their armies. France, England and Russia are all feeling the result of the Turkish victories in Thessaly in the awakening of unrest among the Mohammedans under their sovereignty in Africa and Asia.

NOTES

It is a satisfaction to note that justice has been meted out and punishment is sure in the case of the Boston city clerk and contractor, Mulrey and Finneran, who conspired to cheat the city by false pay rolls. The sentences are not too heavy for the offenses and the rebuke to the too prevalent feeling that cheating the public is not really cheating is very much needed.

It will be a relief of mind to the compassionate everywhere to hear that the monsoon, or early summer rains, has begun in full force on the west coast of India. The famine stricken people will take new heart and the work of the Indian Government, of enormous complexity and difficulty at best, will be greatly lightened.

Men in the highest public office in Europe always run a certain risk of assassination. "It is one of the perquisites of the profession," as King Humbert of Italy, who escaped death at the hand of an assailant not long ago, remarked. This time it is the president of France, Mr. Felix Faure, near whose carriage a bomb was exploded. No one was hurt and the president's popularity is greatly increased by his cool bravery.

Barney Barnato, born Barney Isaacs, who fell (or jumped) overboard from an English steamer homeward bound from the cape, was the most picturesque figure in British South Africa after Cecil Rhodes. The younger son of a London Jew, he went to Cape Colony, where he was for a time a member of a company of strolling players. He went to Kimberley after the diamond discoveries, and by industry and shrewdness acquired a fortune in the mines. His recognition of the possibilities of the gold discovery in the Transvaal and his investments and manipulations in the London stock market made him, in British popular opinion, the richest man in the world, although his wealth was much lessened by the collapse of the boom in African mining stocks a year ago. He was one of the central figures also in the planning of the Jameson raid.

IN BRIEF

The Turk is rapidly becoming a cosmopolite. In his dispatch denying a story of Turkish outrages in Epirus Mustapha Bey speaks of the lynching at Urbana as "a great cruelty." We are of his opinion, to which Americans ought to give all the more heed because the Turks, judging by the fate of their Armenian subjects, are experts in the art of cruelty.

Sec. C. J. Ryder's restoration to a good degree of health rejoices the hearts of the multitude of his friends. His has been a painful and alarming illness, and his recovery is something of a surprise even to his physicians. None of our benevolent societies has a more tireless worker than this faithful official of the A. M. A. Slow up a little, brother, now that you have had this warning!

One problem of college discipline has been admirably solved at Harvard recently, where four Freshmen who celebrated a baseball victory by painting the statue of John Harvard have been discovered by a committee of the students and forced to resign from the university. This is as it should be. The line between fun and vandalism must be drawn by student hands and fixed in undergraduate traditions before it can become a permanent landmark of college life.

The reported sale of several thousand acres on the eastern side of Mt. Washington calls renewed attention to the shortsighted policy of the State of New Hampshire in allowing the White Mountain region, which ought to be a great public park, to pass without reserve into the hands of the lumbermen. Not even the recent floods, we fear, nor the decrease in the number of summer visitors to the mountains, who are the State's best customers, will

suffice to awaken a public sentiment powerful enough to override the immediate selfish interests of the lumbermen and the railroads.

Apropos of our recent suggestion, that it does not hurt a pastor now and then to hear kind words, this anecdote is called forth: A minister, on being cautioned against becoming proud by the complimentary words spoken of him on a certain anniversary occasion, replied: "If as the pastor of the church in X—I have not enough to keep me humble, I am exceedingly sorry."

The pope talks good politics as well as good Christianity when he says, in a communication to a newspaper in Rome with reference to the affairs of France, that he disclaims all intention of recommending any preference for either the republican or the monarchical form of government, and that he has observed that the interests of religion in any country are best served by loyal support of the constituted government. If the bishops of Rome had only found that out a millennium ago the world might have had a different history.

Discoveries of ancient Chinese inscriptions in Mexico and researches by F. W. Christian of the Polynesian Society in the Caroline Islands, and elsewhere in the South Pacific, seem to point toward belief in an ancient and extensive intercourse between Asia and America long ago. Many hints and suggestions used to bolster up the hypothesis of an Asiatic origin for the American Aztec and Indian tribes will fit very naturally into this theory, which is one more nail, by the way, in the coffin of the hypothesis of the aboriginal diversity and separate origin of the races of men.

"If people do not want to be hurt or killed they should not go rioting," says the New York *Tribune* in commenting upon the Urbana lynching. The final sanction of law in our imperfect civilization is, and must be, force, and the militia exists as a reserve behind the ordinary instruments of enforcement. This should be understood both by the militia and by the people. It is a grim duty to shoot men down, but if private soldiers in the ranks are to be judges of the necessity there is an end of all discipline. No one can blame a soldier for obeying orders, and if he is not ready to obey he should not become a soldier.

The French Government adds yearly to its collection of pictures by purchase from living artists. These pictures are hung in the Luxembourg Palace, whence the choicest of them are ultimately transferred to the gallery of the immortals in the Louvre. Such a purchase of a picture by an American artist is rare indeed, but has just occurred in the case of the picture of the raising of Lazarus by H. O. Tanner, born in Philadelphia. Let those who are doubtful of the capacity of the Americans of African descent take notice that Mr. Tanner is a Negro, the son of Bishop Tanner of the African Methodist Episcopal Church.

The *Christian Advocate*'s leading editorial last week was a vigorous condemnation of the Maine Wesleyan Seminary because of the appointment of Mr. Frank Jones, a wealthy brewer of Portsmouth, N. H., as one of its trustees. The *Advocate* justly ridicules the two leading arguments presented to the Maine Conference for his election: first, that the institution needs money and hopes to get it from Mr. Jones; second, that his election to this office is going to bring him into the kingdom of heaven. When men cannot urge a man's character and standing in the esteem of Christians as the first reason for his election to administer the affairs of a Christian institution, they can never justify their action.

There seems to be some danger of a split in the Reformed Episcopal Church over the question whether its ministers shall dress in white or black in the public services. The General

Council after a long and somewhat heated debate decided to forbid the use of the surplice except in parishes where it has already been introduced. Upon this Bishop Cheney of Chicago resigned all his posts in the gift of the council as a protest against its action. The present position in which the surplice is allowed to some and forbidden to others seems to us as outsiders neither logical nor tenable, and is it worth while to waste the nervous and spiritual energy of the churches over clothes?

The Central Christian Advocate says:

As long as a man is wholly loyal to Jesus Christ, as long as he leads a devout life and seeks to re-embodiment the spirit of the Master in his own character, as long as he believes in the deity and the atoning sacrifice of our Lord, in the ministry of the Holy Spirit, in the new birth and in the divine authority of the Word, we know of no doctrinal reasons why he should abandon his place as a Methodist preacher because he inclines to accept some of the assured results of higher criticism.

We would adopt this as a description of the doctrinal fitness of a Congregational minister, only qualifying it by saying that if he is sufficiently intelligent to present these doctrines to his people he will certainly accept "assured results" of Biblical study when he understands them.

We are glad to notice that the treasurer and alumnae of Mt. Holyoke College are organizing a movement to raise an endowment fund for a memorial to the late Catharine Hopkins, one of the early principals, whose memory is as tenderly cherished today as it was at her death, thirty-two years ago, at the age of thirty years. Among those who have given their lives to this mother of female colleges throughout the world, Miss Hopkins's brilliant scholarship, progressive views, deep religious consecration, strong and fascinating personality and loving heart have left an abiding impress. It is eminently fitting that, among the new buildings now being erected at Mt. Holyoke, there should be a Catharine Hopkins Hall.

A growing interest in New England history is indicated by the increase of facilities for seeing the historic places. At least two well-arranged pilgrimages are projected for the present season. One is offered by the Old South Historical Society for June 26—a trip from Boston for a single day to the homes and haunts of Whittier beside the Merrimac, including travel by rail, electric car and steamer, and giving a good idea of the surroundings in which the poet lived and did his work. The other offers to the people of the Old Colony a five days' trip, beginning Oct. 5, under the direction of Rev. Charles H. Washburn, pastor of the First Congregational Church in Falmouth, Mass., to Boston, Concord and Lexington, with optional trips to Salem and New Bedford. There will be much to be gained of knowledge and civic enthusiasm from either of these excursions.

James Martineau, now in his ninety-third year, is called a Unitarian, though he declines to accept the name. He worships with the Camden Road Congregational Church, London, though no doubt he would not permit himself to be classed as a Trinitarian Congregationalist. Yet few men in this century have written words more prized by many Christians of all denominations than he. Possibly his choice in worship may be explained in these words which he lately wrote, declaring his preference for the name Christian above that of Unitarian and his reverence for Jesus Christ as representing the religious character to which he aspires:

The genuine essence of that life, when found and appreciated, is still so far beyond our present standards as to shame our past indifference and to quicken our sense of the high calling before us. With this feeling ever stronger in me, I must still seek my supporting fellowship with those who frequent the Christian sanctuary.

Some months ago the *Kingdom*, just before

its suspension for the summer, published an article by President Gates of Iowa College severely criticizing the business methods of the American Book Company. The same article, or the substance of it, was issued by the Kingdom Publishing Company in pamphlet form. The Book Company applied to the courts for an injunction restraining the Publishing Company from circulating any further copies of the pamphlet, on the ground that the defendant was insolvent and unable to answer in damages. The court denied the application on the ground that restraint of freedom of the press by injunction is contrary to the Constitution of the United States, at the same time declaring that "this pamphlet is a serious attack upon the business methods of the American Book Company." That company has now brought a libel suit against the Kingdom Publishing Company for \$100,000 damages. We chronicle the facts without comment because of the importance of the decision against issuing injunctions in restraint of the press and because of the wide interest in the result of such a suit, the defendants in which are prominent Congregationalists.

STAFF CORRESPONDENCE

FROM SCOTLAND

Professor Drummond

The memory of Henry Drummond is still fresh among us and his rare influence will go on working. Among the many beautiful tributes that have appeared I have reason to know that the appreciative notice in *The Congregationalist* was specially interesting to the relatives of Professor Drummond. Dr. Doda, whose influence over him was great, remarked in the funeral sermon at Stirling that probably the work his gifted friend did by his addresses to the students of Edinburgh University would have the most abiding results. It was the work into which Drummond put the whole force and charm of his personality. The announcement that Prof. George Adam Smith has undertaken to write a short memoir will give universal satisfaction. Dr. Smith's reading of David's lament over Saul at the funeral service held in Stirling was singularly powerful.

The Congregational Union

Our Scottish May meetings were begun by the holding of the first united gathering of the Evangelical Union of Congregational bodies in Augustine Church, Edinburgh. Rev. Fergus Ferguson, D. D., of Glasgow, was honored by being called to the chair on an occasion new and important in the history of these bodies. Dr. Ferguson is ready in conversation and with his pen, and the success of the proceedings and the spirit of brotherliness and harmony that prevailed were due in no small measure to his genial tact and unfailing good humor. His appointment to the chair may—on this its eighty-fifth annual meeting—be regarded as a generous act of reparation on the part of the Congregational body, and as showing the contrast between the policy of fifty years ago and now; for in 1844 he was one of nine students expelled from the theological hall of the Congregational church for holding the Wesleyan view of the resistibility and universality of divine grace. This view went beyond the teaching in those days of Dr. Wardlaw and Dr. Lindsay Alexander, who maintained that, while Christ died for all men, the Holy Spirit worked with invincible energy and was given only to the unconditionally elect. The advanced view held by the nine students brought about the existence of the Evangelical Union body in Scotland, and it

was to this body that Dr. James Morison was attracted and brought the weight of his scholarship and character.

Delegates from England and Ireland were welcomed, the most prominent being Rev. Dr. Mackennal of Bowdon. Prof. A. M. Fairbairn was also cordially received. The *conversazione* drew together an audience that filled the Edinburgh Music Hall. Mr. Somerville of Dalkeith, a wealthy layman, presided, and among the speakers was the well-known Dr. Guinness Rogers. Another speaker, Rev. George Gladstone of Glasgow, made a powerful impression. The union now comprises 180 congregations, with a membership approaching to 40,000.

A Heresy Trial and Its Outcome

The case of greatest interest in the Established Church Assembly has been the trial of Rev. Alexander Robinson of Killmurn for the alleged heresies of his book, *The Saviour in the Newer Light*. Mr. Robinson was suspended from his ministry by the assembly of last year, and when questioned this week if he now repudiated the teaching of his book he boldly answered "No"! After some delay and a keen debate, which illustrated the different doctrinal tendencies of the Scottish Church, the assembly, by a large majority, decided that Mr. Robinson's views on such points as the truthfulness of the gospels and the divinity of Jesus Christ cannot be tolerated within the church, and it was left to Mr. Robinson's presbytery to accept his resignation of his charge or, failing that, to depose him from the ministry of the Church of Scotland. Mr. Robinson was not without his friends and advocates, who pleaded for greater tolerance and sympathy on the ground of his youth and excellent character, but it was generally admitted that his book was thoroughly hasty and immature, and that the writer had undertaken a task beyond his powers.

Progress Toward Union

The event of greatest significance in the Free Church Assembly is the advance made in the negotiations towards union with the United Presbyterian Church. The opposition of the conservative party in the Highlands has been in a great measure overcome, and now that a joint committee is at work on the various questions that come up for adjustment we may be said to be within measurable distance of actual and incorporating union. Whether this result will hasten disestablishment, or pave the way for the reconstruction and union of the three great Presbyterian bodies in Scotland, remains to be seen.

New Professors and Publications

Two appointments made in the Free Church Assembly were of special interest. Rev. Alexander Martin of Edinburgh was unanimously given the chair of apologetics and pastoral theology in the New College made vacant by the resignation of Dr. Blaikie, who is fully as well known by his *Life of Livingstone* as by his theological writings. Mr. Martin has not yet won his spurs like Dr. Denney, but he had a high reputation as a student and as assistant to the professor of moral philosophy in Edinburgh University; and it was a marked tribute to his fitness for the chair that Professor Iverach of Aberdeen, who had been nominated also, withdrew in Mr. Martin's favor and left the field clear for his unanimous appointment. Quite as much is expected from the other appointment,

made in favor of Dr. James Denney, who was chosen by a large majority to succeed Dr. Candlish in the chair of systematic theology at Glasgow. Dr. Denney's views, however, on sin and the atonement were called in question by several critics, but this did not disturb the confidence of the assembly in Dr. Denney's substantial soundness. There are a few in every age who would thus scour the face of the sun! It is undoubtedly by the publication of the lectures he first delivered in America that Dr. Denney has won his place among us as an able theologian and a writer of great candor and independence.

We are looking forward to the publication of the first series of Dr. A. B. Bruce's Gifford Lectures. The full title of the volume will be *The Providential Order of the World*. It will appear early in October and be published simultaneously here and in America.

Growth of Christian Endeavor

It appears from the convention held last month at Greenock that this movement is making steady progress, and that our Scottish Endeavorers are full of enthusiasm. The number of societies is now close on 400, with a membership of upwards of 16,000. These figures denote a large increase. *Scottish Endeavor*, the monthly organ of the union, is making headway, but complaint is made that the press in this country is much less disposed than American papers to give recognition to the work of endeavor. The interest taken in foreign missions continues to be a marked feature. The retiring president made a vigorous appeal for a revival of ethics and pointed out the harm done to the gospel by characterless, emotional people.

Glasgow, May 29.

W. M. R.

CURRENT THOUGHT

AT HOME

"Major Hardie, an ex-Confederate of Birmingham, Ala., who presided at the Y. M. C. A. International Convention," says the *Christian Register*, "faced the Southern race question as bravely as he ever faced Federal guns. This is the way he talked. I heard a man say the other day that the colored race was on trial, but it is my opinion that it is the white race that is on trial. God gave us the African when he permitted man's avarice to penetrate the wilds of Africa to shackle him and bring him to our shores. He finally brought about the means by which he was declared free. And I take it that this was God's way of taking him away from his idols. Shall we be like the priest or Levite, who passed by on the other side, or shall we, like the good Samaritan, take these people and lift them up, and make them a blessing to themselves and to their race? It is the white race that is on trial. Are we going to meet this question and bring these people to God?"

In the department of Men and Letters in the June *Atlantic* Mr. Rollo Ogden writes of the New Pathos. He asks, with reference to the different literary appeal of the writer of the day: "Does all this argue that manners have really changed as well as literary taste? Do we take our sorrows more stoically than our grandfathers did? That depends upon who we are and who our grandfathers were. The unconventional classes in society are now what they have always been. Having emotions of any kind, why should they conceal them? Children of nature, their grief is as immoderate as their laughter. Now fifty years have undoubtedly extended outwards and downwards the sway of social conventions. So it would be true that many more people nowadays feel the weary weight

of the unintelligible world upon them without crying out so unguardedly, and in this sense it may be said that manners have really undergone a transformation."

In its review of *Letters from the Scenes of the Recent Massacres in Armenia* by the English professor, J. Rendell Harris, and Helen B. Harris, who went out at their own charges to investigate the need, the *New York Evening Post* says: "Everywhere the Harrises found themselves working hand in hand with the American missionaries, and eulogies on the devotion, the heroism and the sound, practical common sense of these missionaries occur with a frequency very gratifying to American ears. On the other hand, when we read their story of the attack on the mission buildings and the American missionaries at Harpoort by the Turkish troops and officials, accompanying our admiration of the heroism of the missionaries there is a feeling of shame that our Government practically left them to their fate, and that to this day no one has been punished for the outrage and no indemnity exacted."

Bishop Westcott, in a suggestive article published by the *Churchman*, sums up the lessons of Queen Victoria's reign. He says: "Looking back over the experiences of my life, I seem to see clearly that in our queen's reign we have learned a great truth, we have received a great hope, we have been face to face with a great danger. As we deal with the truth, the hope, the danger, so will our future be. We have learned a great truth. We have gained a practical conception of the solidarity, the continuity, the dependence of life. The individual is no longer regarded habitually as an end in himself. It is seen that his personality is contributory to a larger being, in which he is not lost; that he is modified by his environment, and that in turn he modifies it. We recognize that we cannot isolate actions; that all we do has a reference to the whole and to eternity. . . . Out of the truth springs a great hope. Feeling welcomes the thought of solidarity and hallows it into fellowship. There is among us, on all sides, in men and in classes, a growing acknowledgment of mutual duties and a strenuous endeavor to understand one another. . . . Our daugers spring out of the vast industrial development in which we commonly find our national glory. The rapid, if precarious, accumulation of wealth has disturbed the power of a quiet life. . . . But the great truth and the great hope which I have indicated—a truth, a hope, confirmed in their infinite fullness by the incarnation—are able to save us from this fatal degeneracy."

ABROAD

Congregationalists in England are probably nearer in agreement than we are with respect to the main conclusions of the higher criticism of the Bible. But they are less disturbed by it than we are. Dr. G. S. Barrett no doubt well represented them in saying recently: "I want to avow my definite belief that when the higher criticism has done its best—or, some of you might say, its worst—with the Bible, the Bible remains unique. The longer I live the more certain I am that you may trace in that Book, from Genesis to Revelation, running like a thread of gold, the unfolding of the redeeming purpose and mercy of God. But it is not a true order to say that you believe in Christ because of the authority of the Bible; the true order is this, you believe in the authority of the Bible because you believe in Christ. To a man who is not converted the Bible is no authority. It speaks to him with the voice of God; but he is deaf—he does not hear it; he is blind, he does not see the light. Nay, if certainty depends on the Bible, how did the Galatian Christians reach that immense certainty of which I spoke just now? There was no Bible in Galatia, and yet the apostle addresses them as if he were just as certain they knew that Christ was true and Christ was real as he himself was. An infallible book never creates certitude."

Queen Victoria's Reign and the Higher Life of Her People

By Rev. John Brown, D. D., Bedford, Eng.

With the dawn of morning on June 20 it will be sixty years since William IV., the childless king of England, passed away, and since state messengers hurried through the still, silent streets to old Kensington Palace to announce to the Princess Victoria, a mere girl of eighteen, her accession to the throne as queen of England. Older men can still remember the thrill of emotion which passed through the heart of the nation as the people came to hear of the way in which the young princess received the tidings brought to her on that eventful morning. With tears and prayers she stepped forth into that fierce light which beats upon a throne, "weeping to wear a crown," the sense of responsibility and insufficiency overpowering the lower promptings of vanity and ambition.

The sixty years which have come and gone since then have more than justified the high expectations begotten by that first simple and natural scene in the story of her reign. And what memorable years they have been both in her own history and in that of her people! During their course there have been greater developments on the material side of things—the advance of science and its practical application to the needs of life—than perhaps during all the centuries of civilization before. A modern writer has emphasized the fact that when Sir Robert Peel was summoned from Rome to England in 1834 to form a cabinet he traveled in precisely the same way as did Constantine the Great when he was summoned from York to Rome to be crowned emperor fifteen centuries before, that is to say, they both had only such help as horses and sails could give, and they were both of them weeks upon the road. Whereas if Sir Robert had made the same journey a few years later he could have traveled all the way by steam and have reached London in forty-eight hours. So that advance in many directions has been by leaps and bounds, and in many important respects society has been revolutionized during these sixty years. But our purpose now is to measure, so far as we can, what progress the English nation may have made in the higher departments of life—intellectual, moral and spiritual. When we come to these we feel at once that we are in an altogether different region in which a measurement of forces is largely beyond our range. You may register to a pound the pressure of steam, but you cannot tell what may be the effect of a single speech or a single book upon a nation's history. You can no more tabulate the dealings of God with human souls than you can weigh the fragrance of flowers in scales or the beauty of the landscape in a balance.

Yet a modified survey is possible and may be instructive, filling us with hope and confidence while we wage warfare with those reactionary forces which are still so powerful and oftentimes so disheartening. It may help us to see and feel that the world does move on after all. Taking the shorter look of a year or two, it may seem as if the waves went backward as well as forward; but taking the longer look of sixty years, or over two generations of men, we see how,

Far back through creeks and inlets making,
Comes silent, flooding in, the main.

To glance at the intellectual region first. England had been far outstripped in the matter of the education of the people by the United States when in 1870 she, by the elementary education act, set herself more seriously to her high duty in this respect. As early as 1807 the member for Bedford carried a bill through the House of Commons seeking in statesmanlike fashion to stem pauperism and crime by means of better education, but when the bill reached the House of Lords—that charnel house where the dead bones of so many noble schemes lie scattered—it was strangled out of life.

If there had been a national scheme of education in 1807 instead of 1870, the English people would have been farther on their way today. But happily, during the last quarter of a century, a whole generation has been growing up under better auspices, the result of which is becoming more and more manifest. In the matter of higher education, also, steady advance has been made. University life is better organized, more accessible and more efficient. It also breathes a freer air of liberty. When Victoria came to the throne there was no admission for Nonconformists to what were called the national universities; nor could a Dissenter, however distinguished for genius, learning, scientific and literary attainment, obtain a degree in any one of them except by taking a course which involved perjuring his own conscience and renouncing the faith of his fathers.

Now a Nonconformist can enter any of the colleges, compete for any university and college prizes, exhibitions and scholarships, and when he has taken his degree is just as eligible as other men, not only for a fellowship, but also for the honor of serving his college as tutor or lecturer. And the young men of the Nonconformist churches have shown themselves worthy of the privileges which have been won for them, as will be seen from the fact that the senior wranglership, the highest attainment at Cambridge, was taken, nineteen years out of thirty, and that against all comers, by Nonconformists.

The principle of religious liberty has not only been advanced during these years in the national universities, but also in other departments of the nation's life. Sixty years ago church rates were levied on the whole community for the benefit of the Episcopal Church and the churchyards were closed against the ministration at funerals of all but the clergy of that one church. The rates were enforced against resolute Nonconformists by seizure of their household goods, which were then sold by public auction amidst scenes which brought no credit to the cause of religion. Fortunately, in 1868, by the abolition of penalty, this state of things came to an end and no church gained more by this than the one which so long resisted the change.

The principle of a free church in a free state has not yet reached the point it has attained on the American side of the Atlantic. Still it has made progress of distinctly hopeful sort. The reign of Victoria will always be memorable at the time when, by a noble act of self-sacrifice, the Free Church of Scotland came into existence.

In 1843, for freedom's sake and in vindication of the crown rights of Christ, 474 ministers signed the deed of demission, by which they surrendered all claim to and interest in the churches, manse, glebes and stipends they had enjoyed as ministers of the Established Church. This heroic deed, done in the sacred name of conscience, was like life from the dead to a nation whose church had been steeped in a lifeless moderation and hide-bound by crippling bonds of state. In Ireland, too, a change for the better was brought about by the disestablishment of a church which was merely that of a rich minority, and which, while claiming to be Protestant, was the one great hindrance to the cause of Protestantism.

In the religious life of the nation there have been both losses and gains during these sixty years. It may be doubted whether there is as much prayerful meditation, as firm a grip of Bible truth, as vivid a sense of eternal things with the many in our time as there was with the few in the days of our fathers; it may be feared, also, that there has been such a reaction among a large section of the clergy of the Episcopal Church in the direction of sacerdotalism and superstition as there has not been before since the Reformation became an accomplished fact. On the other hand, among the Free Churches there has been a more direct and earnest setting forth of Christ as the way of salvation, the gospel has been kept more free from the entanglement of such hopeless controversies on abstract doctrine as once delighted the contentious, and the spiritual life of the churches has shown itself in more real and practical endeavors for the elevation of the people.

In the Episcopal Church, too, if there has been a revival of superstition and of priestly ideas in some directions, there has also been a revival of spiritual life and of earnest religious zeal, which good men of every communion are glad to see, and abuses and scandals which once prevailed dare not now face the light of day. In all the churches the worship has become brighter and more attractive; indeed the danger is lest spirituality should be sacrificed to aestheticism, and that the people should come to lay more stress in worship on what is pleasing to themselves than upon what is acceptable to God.

The questions of evolution and the literary structure of the Bible, which of recent years have agitated the mind of the religious world, have well-nigh become adjusted to their true focus. As a result life and revelation have not become less sacred or wonderful, but more. The all-pervading reign of law is not felt by the truly devout to supersede the personality of a ruling mind, but to demand it all the more strenuously. The process of creation by development is even more wonderful than creation of special forms. As Charles Kingsley put it: "We knew of old that God was so wise that he could make all things; but behold he is so much wiser even than that that he can make all things make themselves."

The action of what has been called the higher criticism upon the various documents of the Old and New Testaments has,

of course, variously influenced different orders of mind among our people. But what scare there may have been here and there is quietly passing away for the most part. It is felt that whatever is true will live, while mere hasty deductions will vanish as they came. Whatever may be the truth as to the mode of revelation, it is being increasingly felt that God has in very deed spoken to men, first in broken portions and at sundry times by prophet and seer, and now finally and completely by his own Son. No literary theories, no questions of mere authorship, can diminish the grandeur and spiritual majesty of that Christ who is the King of glory and everlasting Son of the Father. The Saviour is and ever must be the center of life and hope to a sin-stricken world. No light has yet shone on the great spiritual world brighter and clearer than that he gave, and his cross is still and ever must be for an ensign to the nations.

Love, the treasure worth possessing
More than all the world beside,
This shall be her choicest blessing,
Oft to royal hearts denied.

—Wordsworth, on the Queen.

QUEEN VICTORIA'S REIGN AND THE COMMON PEOPLE

BY EDWARD FORRETT

To students of English political institutions the pre-eminent fact of Queen Victoria's long reign is that her Majesty is the first sovereign who has not sought to exercise an undue and unconstitutional influence on the House of Commons, but has stood apart from Parliament in the exalted place to which the sovereign is assigned by the constitution. To many people this may seem a remarkable statement. They have read, or they have been told, that the government of England has for centuries past consisted of the Crown, the House of Lords and the House of Commons, and that the House of Commons represented the people. This is so today, but up to the eve of Queen Victoria's reign it was so only in theory, and her Majesty's predecessors back to the days of Henry VIII., if not to a much earlier period, occupied a vastly different position towards the House of Commons to that occupied by Queen Victoria.

Almost as soon as the House of Commons came into existence the sovereigns began to seek to possess and to exercise a power over it contrary to the constitution. They interfered in parliamentary elections, and practiced the devious arts of political bosses, in order that they might have groups or parties in the House of Commons prepared to do their bidding. From the reformation it is easy to trace this manipulation of the House of Commons by the sovereign. It went on increasingly during the time of the Stuarts, and, in spite of a resettlement at the Revolution, held to be in the interests of popular liberty, William III. was soon an adept at electioneering and at manipulating the House of Commons.

After the union with Scotland it was easier than ever to manipulate the House of Commons and override the popular will, because the members from Scotland were usually a purchasable element. The system of unconstitutional control of the popular chamber was at its worst during the long reign of George III. He was the greatest election manager, the greatest political boss ever on the throne of England, and while he was king the House of

Commons represented the people less than at any other period. His unconstitutional hold upon the House of Commons was greater than that of any of his predecessors, and for a while, as students of the American Revolution are aware, the king was absolute. With the help of the Scotch members, and through the woefully corrupt state of the English electoral system, George III. was supreme in Parliament, and in England there was none to say him nay.

George IV. and William IV. were not continuously active, as George III. had been, in seeking to control the House of Commons. They left this work to ministers, who continued it nearly up to the time when the queen came to the throne. George IV. and William IV. did, however, take some part in the unconstitutional proceedings; they were fully cognizant of all of them. Queen Victoria's reign then must always stand out in English history as the reign in which the common people once more came into possession of their own. As regards the parliamentary and the municipal franchises, the common people are now again in the possession of political rights and privileges which were theirs from the fourteenth century, and out of which they were gradually cheated, largely owing to the fact that it suited the purposes of successive sovereigns to exercise unconstitutional control over that branch of the legislature to which the people's representatives were sent.

The restoration of the common people to their old constitutional rights began when the queen came to the throne, went on slowly and intermittently and stopped only in 1832, when the Gladstone Rosebery government carried the measure establishing parish and district councils. The movement began as far back as the days of Pym and Hampden. It was attended with some measure of success at the time of the Commonwealth, but at the restoration what little had been gained under Cromwell was lost, and the old agitation for popular electoral franchises had to be begun over again. For a while it made no headway. The forces were too strong for it. At the time of the American Revolution, however, it was moving slowly forward. But before the movement could successfully assert itself there came the French Revolution, which set it back another half-century; so that it was 1832, only five years before the queen came to the throne, before the movement, begun in the early years of the seventeenth century, passed its first legislative milestone.

This success, important as it was, was only partial. The reform act of 1832 enfranchised only the middle classes. It gave parliamentary votes to the larger tenant farmers in rural England, and in urban England it enfranchised the people of the professional and trading classes. When Queen Victoria began her reign the common people had no larger share in political life than they had at the time of the American Revolution. They were agitating for a share when the queen came to the throne, for they had soon discovered that the reform act of 1832 had done nothing directly for them. Just thirty years, however, were to elapse before the movement for the restoration of the political rights of the common people was to pass the second parliamentary milestone. This success was achieved in 1867, when the franchise was conferred on householders in the large towns, and when for the first time for four

centuries the common people became a political power. But the act of 1867, like the act of 1832, had its shortcomings. It left out the working people of rural England, and not until 1884 were they put into possession of the parliamentary franchise and placed on a level of political equality with the work people of the towns. Thus Queen Victoria was on the eve of celebrating the jubilee of 1887 before the movement for parliamentary reform, begun two and a half centuries ago, had achieved a complete and final success. The reform acts of 1867 and 1884 and the local government acts of 1888 and 1894 have all been achieved during this reign, and in themselves must make the reign memorable in the political, industrial and social history of England.

These acts never came alone. Each was followed by other measures for the common people. The act of 1832, the great turning point of modern English history, was followed by the reform of the poor laws and of municipal government. That of 1867 was followed by the elementary education act of 1870 and by a long series of measures in the interest of trade unions and of the working classes generally, while that of 1884 was followed by the county government act and the parish and district councils act, which have placed local government in every corner of England on a democratic basis. It has been stated that all these reforms only restore to the people of England rights and privileges which they possessed centuries ago. That is so. But there has been more than a restoration. England today is more democratic than she was before the corruption of the House of Commons and the municipalities began in the middle ages. Then England had generally a household franchise for municipal and parliamentary government. Today the electoral system comes near to manhood suffrage, and women, although without the parliamentary franchise, possess other political franchises and rights withheld entirely in the middle ages.

The possession by the common people of these privileges has told and is telling enormously on English life. The development of the municipal spirit, in itself an outstanding feature of Queen Victoria's reign, dates not much further back than the early seventies, when the working classes in the towns were beginning to exercise the parliamentary franchise and to feel that at last they were possessed of political power. Since then, too, Parliament has given continuous attention to labor questions. At first the movement in this direction was slow. It was greatly accelerated by the reform act of 1884, and since then there has hardly been a session of Parliament in which some measure has not been passed in the interest of the working classes. Nor is this interest any longer confined to one political party. The movement goes on whether a Liberal or a Conservative government is in power. Adequate proof of this is forthcoming in the present session of Parliament, in which the principal government measure establishes a general system of compensation for men or women who are killed or injured by accidents while at work.

The jubilee rejoicings will not be confined to any class; but no part of the nation has greater reason to survey the reign with satisfaction and pleasure than the middle and working classes, for they, more than any others, have profited by the political, social and economic changes by which the reign has been so gloriously marked.

In and Around Chicago

College Commencements

Sunday was a great day for baccalaureate sermons and special addresses to students in the colleges and universities in which the region contributory to the growth of Chicago takes an interest. The address at the University of Illinois at Champaign, given by Pres. Andrew S. Draper, was on The Law of Equipoise. Its chief thought was that that life is the highest, will reach the farthest and accomplish the most which obeys the laws of the Almighty and stands in harmonious relations with the universal plan. Dr. Caspar Hiatt of Peoria spoke to the graduating class of Knox College, his subject being the treasure stored in heaven and made evident in deeds done in love. Knox has been prospered the past year and sends out a class of fifty-six. President Finley urged the Seniors to make their characters as symmetrical in proportion and as beautiful as the New Jerusalem represented by John in the Apocalypse. Prof. W. D. McKenzie, at Jacksonville, emphasized the thought that Christianity occupies the middle ground between optimism and pessimism. The great event for Illinois College was the dedication, Monday, of the Jones Memorial Building, which will serve for a library and chapel building for many years to come. It is both elegant and convenient. Dr. H. K. Jones, who has furnished the money for its erection, is an old resident of Jacksonville, who, in addition to his practice, has found time to study Plato with as much thoroughness as any man in the country. Although seventy-eight, he is still vigorous and as full of interest as ever in the welfare of young men. Dr. N. D. Hillis preached the baccalaureate at the University of Iowa, and took for his subject the tendency of all things to move upward. Bishop Vincent was at De Pauw University, Greencastle, Ind. The graduating exercises of Ferry Hall, Lake Forest, took place Wednesday June 10, the prominent feature being an address by Dr. J. L. Withrow.

Ministers' Meeting

The subject discussed was the rights of children or the laws which should be followed in their religious instruction. The paper by Rev. Sidney Strong was instructive and thorough. The interest in the subject was universal. Evidently Chicago pastors are not indifferent to the demands which the children in their parishes are making upon them. Rev. Mr. Gulick of Japan spoke briefly and gave high testimony to the work of such men as Colonel Davis, formerly of the Doshisha. He says that Japan needs the gospel as never before; there is a growing desire to hear it.

Dr. Barrows and the Y. M. C. A.

The Y. M. C. A. for several weeks has secured leading ministers to lecture on some attractive topic at the noon hour, Monday, and in this way has drawn large audiences. Last Monday Dr. Barrows gave a lecture on what he had learned about Christianity in India. His previous testimony to the fact that India's only hope is Christianity was repeated, although the excellencies of Hinduism were not overlooked. He said that Christianity is making giant strides in India, and although its triumph may not come immediately it is surely destined to conquer the land. Next Monday ministers of all denominations will unite to give him a reception.

The Election

The election, Monday, of judges for the Supreme Court and the lower courts was one of the most important of the year. The non-partisan ticket triumphed by a very large majority. This may be considered a Republican victory, inasmuch as the Democrats, under the lead of Mayor Harrison, put up a partisan ticket and did all they could to elect it. Throughout the State the principle prevailed that men who had served well should be re-

elected and that questions of politics should not be considered. There is great relief over the fact that our legislature has adjourned, and still so many important matters have been neglected that it seems almost certain that a special session will be called.

The Case of Dr. C. O. Brown

As was anticipated, Dr. Brown was received as a member of the Chicago Association at its adjourned meeting, Monday afternoon, June 7. The attendance was large, though there were some notable absences. The First Church was not represented in the final vote. Its pastor, Dr. Goodwin, though chairman of the committee, was unable to be present or even to give any attention to the subject which had been intrusted to him. Mr. E. D. Redington of the Evanston church took his place. Plymouth and New England Churches were not represented, Union Park Church only by its pastor, and the seminary by a single individual. The smaller churches were well represented. It was evident from the first that the younger members of the association were fully in sympathy with Dr. Brown, and that nothing would prevent them from voting to receive him. It should be said, in justice to those who voted against his admission, that there was no desire on their part to do him any injustice, or to burden him with continued delays, or to compel him to submit to a new trial. They felt that, in justice to himself, he should defer his request for admission till the matters in dispute between himself and the Bay Conference could be settled. What ought to pass for the majority report, although unfortunately the committee was equally divided, two being for immediate admission and two for delay, was read by Mr. Redington and signed by himself and Dr. Willard Scott. It advised the calling of a mutual council by the Bay Conference and Dr. Brown, to be held in or near Chicago, to which the question of the legality of the action of the Bay Conference in suspending Dr. Brown from the ministry should be submitted. To Dr. Scott and Mr. Redington the answers from the conference in reference to this proposal seemed satisfactory, to Dr. Waterman and Mr. Blanchard they did not. Consequently they presented a long report in which the action of the council in San Francisco acquitting Dr. Brown was considered, the illegality (so asserted) of the Bay Conference in suspending Dr. Brown after this acquittal demonstrated, and the action of the Dubuque Association in receiving him to fellowship defended.

Several addresses advocating immediate reception followed the presentation of this report. Dr. Scott and Mr. Redington were allowed to answer them, which they did briefly, and fortified their position with what seemed to them and to the minority very strong arguments for delay and the calling of a council, but so determined were many that the minority should not be heard that a substitute for the questions before the house was presented, recommending immediate admission, the previous question called for and carried. Further resistance was out of the question. The vote was taken by ayes and nays and stood eighty-nine to twenty-five, a few declining to vote. The majority took the ground that, having been acquitted by a council which sat upon the case over a month, Dr. Brown was unjustly suspended by the Bay Conference, and that no other association is bound to consider its action as legal, and that therefore the letter from the Dubuque Association should be received just as if its bearer were not under suspension. The minority felt that Dr. Brown, having joined the Bay Conference and having been suspended by it, was bound by all the precedents of our ecclesiastical history to submit to this suspension until he could show, either

by a mutual or by an *ex parte* council, that he had been unjustly treated, that, therefore, the action of the Dubuque Association in receiving him was irregular and gave him no standing whatever, and that his reception by the Chicago Association could give him nothing in addition to that which the reception by the Dubuque Association had given him. The minority does not feel that the Chicago Association could in courtesy to the Bay Conference receive Dr. Brown in the present circumstances into its fellowship, and that in doing so it has done Dr. Brown an injury which a council would have rendered impossible.

Monopolistic Legislation

By the signature of the governor the Yerkes-Allen Bill has become a law. It was the successor of the notorious Humphrey Bill, which seemed to take away from our cities the privilege of home rule, and which roused such opposition that it was speedily withdrawn. The Allen Bill claims to put all the power of control of street railways, to which it alone relates, into the hands of local authorities, and in this respect is free from the objections made to the former bill. It gives these local authorities the privilege of granting a franchise for fifty years, or so much shorter time as may seem to them desirable. It fixes the fare during the lifetime of the present franchises at five cents, grants the authorities the power to fix a five-cent fare for twenty years thereafter, and requires them to readjust the fares at the end of that period for twenty years more. It provides for the protection of property owners, requires ten days' notice to be given of the intention to petition for a franchise, but seems to make no provision, as the Humphrey Bill did, for the payment of any portion of the earnings of the roads into the city treasuries. Great pressure was brought to bear upon the governor to prevent his signing the bill. He declares that he signed it, after careful consideration, because he deemed it a wise measure and in no way injurious to local interests. For cities, towns and villages the local councils have the entire control of the franchises asked for; for country roads and public grounds the authority is lodged with the county boards. Men of the highest standing are bitter in their denunciation of the measure and of the governor for permitting it to become a law, while others equally reputable see in it nothing objectionable. Possibly, had the opposition to it been made a little more wisely, and by some other person than Alderman Harlan, who sometimes is rather too emphatic in his language even when on the right side, the result might have been different. The discussion of this bill and of the consolidated gas bill, which also has been made a law, will do good in opening the eyes of the people to the value of the franchises which common councils control, and in leading them to nominate men who can be trusted to represent them, not only in the council but in the legislature. The chief objection to the bill is the favor it seems to give to corporations.

Fifty Years of Journalism

June 10 completed fifty years in the journalistic life of the *Chicago Tribune*. The event was celebrated by an issue in colors, with illustrations covering the history of the half-century, a carefully written account of the struggles through which the paper has passed to its present commanding position at the head of the journalism of the West, as well as of the men who have been employed on the paper, and of those who have been prominent in the history of Chicago. The issue is one which lovers of enterprise will be interested in reading. We cannot refrain from extending hearty congratulations to a paper which, old as it is, is a good many years our junior.

Chicago, June 12.

FRANKLIN.

The Home

FEET OF CLAY

I burned my heart as incense night and day
Before a shrine where scorners turned away.
Upward I gazed, and only cared to see
The glorious face that showed a god to me.
I kissed the garment's hem
That swept about the feet and covered them.
But hands unhallowed tore the robe aside.
"Behold thine idol!" mocking voices cried;
"He whose winged flight thy blind embrace would
stay
Hath feet—ah, hear!—of clay!"

Pass, bitter hearts! the smile of scorn is mine;
The worship his, whom still I deem divine.
What if the touch of earth, its base desires,
Its dross unpurified in passion's fires,
Cling to the feet I kiss?
O light were love to forfeit faith for this!
What loss were his, what woeful gain were mine,
If from that sun-and-star-illuminated shrine
One heart's poor candle I should take away—
I, who am *all* of clay?

Haply our homage had not seemed so dear,
Haply he had not sought a temple here,
Nor in his service had I known such joy,
But for the mingling of that earth alloy!
O soul that woke for him,
What larger hope hath lit thy prison dim!
May I not rise from these unquicken'd clods
To claim eternal kinship with the gods?
To godlike stature grow, though bearing—yea?
Like him—the print of clay?

—Louise Betts Edwards.

What could be more suggestive of the social and legal position of English women when Victoria ascended the throne than these words of Macaulay's, written early in the reign: "If there is a word of truth in history, women have always been and still are playthings, captives and beasts of burden." In those days woman's position was one of more or less honorable servitude, and her place was almost entirely dependent upon her agreeableness and usefulness to man. But in two generations there has been a greater advance than in centuries preceding. The legal subordination of one sex is gone. There is now almost nothing that an English woman may not do. She is enfranchised municipally and welcomed to sit with men on most administrative boards. She is practically on an equality with man in the university and the hospital, in business and on the platform, on the street and in outdoor sports. As the higher position of woman is a proof of progress in the state, so also is the increasing regard for little children. During the Victorian era they have been rescued from slavery in mines and factories and provided with schools, playgrounds and wholesome literature.

Queen Victoria has gained the love of her subjects and the admiration of all the world largely by virtue of her true and gracious womanhood. Her influence upon public affairs has been none the less powerful because hidden under the reserve befitting her position, but her power over the sympathy and imagination of the public has largely arisen from the dignity and purity of her life in the ordinary family and social relations. We like best to think of her as mother and friend to all her people, and, indeed, few monarchs have given so much reason for affection and confidence, in not even fearing frankly to share with them in published journals the recollections of her own private joys and griefs. A writer in *Blackwood's* declares that her name, her influence, her character, her unique and great personality have had an almost incalculable part in reviving the old passion of loyalty in Great Britain. "The tie is

warmer, softer, between her and her peoples than ever is woven between man and man," he says. "A sense of motherhood steals into the relationship. The queen is a monarch and more. 'We are the children of one mother' is the meaning of the shout that will go around the whole earth on the approaching day of triumph."

In these days, when religious societies are so numerous and varied that children hardly emerge from babyhood before they are enlisted in a mission band, Junior Endeavor or other organization, there is danger that our young people will forget their responsibilities as individuals. Getting up missionary teas, serving on committees and taking part in prayer meetings will not make up for the neglect of uninteresting home duties or for crossness and selfishness in the family circle. No doubt the Master is pleased with the service rendered him by these societies organized in his name, but unless the members can work for him just as faithfully without the stimulus of these organizations they are not serving him in spirit and in truth. When a girl is so absorbed in outside work that she has no time to help her mother or to interest herself in the welfare of her brothers and sisters, then it is time for her to consider that she was a member of the home before she was of the society and that her duties to her own family are of the first importance. Surely all our young people's societies ought to recognize the fact that their place is only a secondary one.

OUR COLLEGE GIRLS

BY MRS. MARGARET E. SANGSTER

A great, influential and, on the whole, earnest and conscientious body of young women, our college girls, leave their four years of training behind them and enter on a course of work which distinctly affects society for the better. Few of the graduates of our higher institutions have failed to receive an impulse toward future, and often toward strenuous, work during their period of study. Before their diplomas were even in sight they were selecting professions on which they hoped to enter and, as best they could, were laying foundations for the years of their independent maturity.

In a host of cases the girl's first duty to the home which has sent her to college, and to the parents whose self-denials have kept her there, is to become self-supporting. Not so much as some would imply is it a desire for a career, or simply a wish to satisfy personal ambition, which induces girls to enter at once the ranks of the bread-winners. They are simply doing the obvious thing and the right thing when they besiege the professions or enter a business life, or bring to bear in any legitimate field the disciplined intellectual powers which the college training has given them as its best endowment.

A merely superficial and sentimental view is often taken by persons who do not stop to think or who are ill informed. "Susie or Rebecca," they say, "should now stay quietly at home and help her poor mother." Why poor, pray? If her mother is a capable woman of middle age, as in nine out of ten cases she is, she may enjoy her daughter's society, but beyond that she does not need her nor is she willing to resign her housekeeping cares into the younger hands. Of course Susie might do a maid's work

and save a maid's wages, but that is rather poor economy when Susie's earnings might easily be enough to pay those of a dozen maids. Why should not Susie lay something up for herself, add something to the family exchequer, help to send a sister or a brother to college, and above and beyond this have the feeling that she is employed in the great army of the world's workers.

I have great faith in the simple common sense and the Christian dignity and balance of the average college girl. I do not doubt that when and where she is wanted there she will be. If the home people do need her presence, her loving, daily ministries, her strong hand under their feeble shoulders, she will resign cheerfully all other plans and stay where Providence appoints her place.

In such a case her years of study and her intercourse with clever and cultivated minds will be far from wasted. One can order a household better for an acquaintance with geometry. A familiar friendship with Browning or Tennyson will hurt nobody's bread or cake. In any subsequent rôle—from that of amateur nurse or trained attendant on the sick to that of astronomer or professor or surgeon, from the most obscure to the most conspicuous field of service—the training of a good college will prove itself a decided advantage and help.

As for the happy girls who will marry early, and some of them certainly will, their husbands and their homes will receive great benefit from the mingled drudgery and delight of the years in cap and gown. An educated man needs a comrade, open-eyed, candid, lovingly critical, as well as a wife subservient to his every wish. Rather he does not want a too subservient wife, though sweetly serviceable she may be. Comradeship in marriage insures its highest happiness and its mutual and reciprocal good. Our college women as wives shine from their homes like candles which shed golden light far afield. They are at our mission stations, in our parsonages, in stately and in lowly homes, for they are too self-respecting to wed for any but sacredly pure and unmercenary reasons.

The college training thus far has touched home life like a benediction, elevating and broadening it, giving it a flavor of new interest and proving, if proof were required, that the thoroughly educated woman fits well into whatever worthy sphere may beckon her. She is more practical, not less so, in her conduct of affairs because her mind has been made facile by dealing with studies and problems involving thought and reasoning. As a wife, as a mother, as a friend, as a member of society, the woman who went to college in her girlhood will equal, if she do not surpass, her acquaintance whose school life was abridged.

Physically our college girls compare more than favorably with any other set of young women of the same or an approximate age. They have healthy bodies and good appetites, they take regular exercise and have more outdoor life than the farmer's daughter thinks essential. They have pure air to breathe, as the city girl has not always. They are aware of the need of perfect bodily health, if the mind is to receive and assimilate as it should, and they live according to hygienic rules.

The religious life in our women's colleges might, perhaps, be more pronounced than it is. The atmosphere is favorable to piety and sympathetic with spiritual growth, and

in no college with which I have acquaintance is there any influence inimical to the culture of the soul or opposed to true religion.

THE GENTLE SIDE OF THE IRON CHANCELLOR

BY JANET SANDERSON

The nineteenth century was still young when the child, Otto Edward Leopold von Bismarck, destined to make a greater figure on its stage of action than any of his contemporaries, was born in an old family mansion in the village of Schönhausen. In his youth he was called by all his comrades and neighbors "Mad Bismarck." He was of robust physique, tall of stature and stalwart of frame. As a student at Göttingen he got himself up in the traditional long boots, velvet jacket and saucier cap, he flaunted the colors of his club, he sported a pipe a yard long and led about a ferocious mastiff, he reveled, he drank in time honored German style and fought duels. He did nothing by halves, and when he studied he did so with an absorbing energy and intentness.

But gay and effervescent as he was he had his serious and reflective side, and was now and then plunged into gloomy fits of melancholy. Even in youth he had ideas and hopes that Germany might be united, and boasted that he would be the saviour of his country by making it a great and powerful empire. The fellow student whose company he most courted was the genial young American, Motley, with whom he formed a friendship that was to last through life. Bismarck furnished an interesting account of the origin of this acquaintance to Motley's biographer, Oliver Wendell Holmes.

After student days he occupied his first years of manhood by managing his father's property, and the story goes he led a life not exactly like that of a hermit. His neighbors said his consumption of champagne was phenomenal. He raced about the country on horseback during the night, and often frightened the whole neighborhood who, hearing numberless pistol shots fired in quick succession, roused up to learn it was simply the young squire amusing himself. He never made any secret of his having lived this unsteady life, but, on the other hand, he never boasted of it.

When the young man found himself in love he captured his dear Johanna in the same intense manner in which in later days he captured kingdoms. In 1846 Bismarck took a journey in the Harz country with a family of friends. In the party was Fräulein Johanna von Puttkammer, with whom Bismarck had become enamored some time before at a wedding. On his return from this trip he wrote to Johanna's parents, with whom he had no acquaintance, and demanded their daughter in marriage. The simple folk were naturally surprised at such a proposal and were rather frightened in view of the reputation which the candidate enjoyed, but as Johanna did not look upon the young gentleman unfavorably, and as she saw in him the making of a great man, they yielded to her entreaties and invited him to visit them. He came immediately and as he alighted threw his arms around the maiden, who stood with eyes modestly bent upon the ground, and embraced her vigorously before anybody had time to tell him that his conduct was im-

proper. In July, 1847, they were married. Bismarck is very fond of telling this story, always adding, "And you have no idea what this lady has made of me."

The home life of the great chancellor has been truly delightful. He has many fine estates—one at Schönhausen, another at Friedrichshafen and in his later life at Varzin—while the Berlin home in Wilhelm Strasse is familiar to many Americans. His Johanna always arranged comfort for him. He was fond of passing the evenings in the bosom of his family, where he forgot about the cares and annoyances of public life listening to the sonatas of Beethoven and other favorite composers. His friends were always welcome and went away refreshed in heart and mind by the atmosphere of peace and cheerfulness. Perhaps nothing can give a better idea of this home life than a letter of Motley written when he was in Europe pursuing his historical stud-

died by his family. One of them is to try the weight and measure the height of persons staying at Friedrichshafen. In pursuance of this caprice one New Year's Eve he made all his family pass under the measuring-rod, and superintended the operation himself to see that no one cheated. As each was measured he wrote down the height on one of his bedroom doorposts. By the side of these figures he made a note saying that his "dear Johanna tiptoed a little."

Johanna is described as the model of a practical, methodical German matron, who has an eye for every detail of household arrangement and economy and a heart for the well-being of each housemate from the highest to the lowest. She loves Bismarck with her whole heart, and once remarked: "That my husband is a public character is a fact to which I often find it painful enough to resign myself, but as for me, his wife, what have I to do with publicity? I do not exist for that, but wholly and solely for him."

This great man, who bowed his will to none, yielded with grace and often with humor to her wishes. When an excursion to the seaside was projected he said: "I have held out against it for a long time, but as all the mothers and aunts are unanimous in declaring that nothing but sea air and sea water can do our Mariechen any good, I know that if I refuse every cold in the head which may befall her to the seventieth year of her age will be set down to my avarice and paternal barbarity," and later he said: "Yesterday I was reduced to such a state of despair by all these plannings that I determined to give up the whole journey, and I went to bed with the firm resolution, at all events, to travel straight through without stopping anywhere on the way. But Johanna attacked me in the night with the youngster in her arms, and by dint of all the arts which drove man out of paradise she, of course, gained her point, and the original scheme is to be carried out."

When absent from home he sent her tender, loving letters, and we get a glimpse of his thought for her when at Biarritz he wrote: "I have a bad conscience because I am seeing so much that is beautiful without you, my dear."

That the princess sometimes yearned for the country quiet of her early married life we cannot doubt, for once at a dinner, when repeatedly called "Excellency," she said: "I beg you will not call me 'Excellency.' I like best to be called 'Frau von Bismarck.' That brings back the sweet remembrance of a quiet, gladsome time when Otto and myself, as simple, rural gentry on the banks of the Elbe in our fine old Schönhausen, had leisure to live for each other and for our village folks, but now my husband belongs to all the world." Bismarck, on hearing her express such sentiments, said, "My dear, those good old times will come back again, God willing, when we grow old and the world can make no further use of us."

Bismarck's character presents the most striking contrasts. In public he is the cold, imperious dictator, but in his family he is simple, frank and domestic. Every one stands in awe of him but his wife, children and dogs. Although he is called the "Iron Chancellor" and all the world knows how he has ruled Germany with a rod of iron, which has also proved a rod of wisdom, yet by the sweet influence of woman's love he



BISMARCK AT THE AGE OF NINETEEN

ies. He says: "The Bismarcks are as kind as ever. It is one of those houses where every one does what one likes. The show apartments where they receive formal company are on the front of the house. Their living rooms, however, are a *salon* and dining-room at the back, opening upon the garden. Here there are young and old, grandparents and children and dogs all at once; eating, drinking, smoking, piano-playing and pistol-firing (in the garden) all going on at the same time."

The chancellor succeeded in educating his two sons, Herbert and William, so skillfully in diplomatic affairs that they became his most useful colleagues. He never confided his state secrets to any but members of his own family, in whose devotion and discretion he could put implicit trust. His daughter Marie, the Countess von Rantau, possesses an intelligence of the first order, and has had a thorough diplomatic education. In the matter of writing and reading cipher dispatches she reached a degree of cleverness surpassing any of the employés at the Foreign Office. She has a lively disposition, is witty and prompt at repartee, and it is told that even in Bismarck's moments of gloom and melancholy he has never been able to refrain from laughing at his daughter's flashes of wit.

The prince's whims have always been in-

has conquered his own heart and become the loving, devoted husband, father and friend. It has been said: "Prince Bismarck has a way of taking hearts by storm; the princess has a way of gently winning them. He is the German knight and hero, from the crown of his head to the sole of his foot; she the German lady, full of grace and amiability."

A QUEEN YET A WOMAN

The most tender and appreciative word about the queen's personality which we have seen in the current magazines is by Mrs. Oliphant in *Good Words*. This picture of the aged monarch is most human and touching.

The queen has not been exempted by her high estate from any of those blows to which we are all subject. She has had the sound health of a vigorous constitution, which is, however, by no means exempt from many personal sufferings, though it gives strength to bear them without complaining; and now that she has reached her sixty years of rule, that strength enables her to overcome many infirmities whenever duty calls, but does not the less make these infirmities very real, and not smaller, perhaps greater, than those which usually accompany her age. We are too apt to forget that this is the case, that the queen is not one of those exceptional persons who see their eightieth year approach with eyes undimmed and feet almost as light as ever. We have all known individuals like this, as light of limb and easy in possession of every bodily faculty as they were thirty or forty years before. And very few remember that this is not the case with the queen.

The lengthened round which we are all so delighted to see her undertake to please her people will be no holiday promenade for her Majesty. It will involve great fatigue, a serious trial of strength and patience, and an actual personal sacrifice of a kind which few of her age care to make. Her people, for whom she undertakes so great an exertion, ought to know this in order to estimate at its full cost to her the effort the queen makes to do them pleasure. It ought to be all the more profoundly appreciated by those for whom it is made. What to her are the plaudits of the crowd? Her honor, her praise cannot be increased. They are set high beyond any popular utterance, known to all the world.

What the queen now does is purely and simply to carry pleasure to the masses, to make a bright day, a pageant splendid and beautiful for their enjoyment; it is an offering of kindness on her part to the least of her people. "Come and see," she seems to say, "O my poorest ones, who see so little! Come and see our soldiers, our princes who are yours and mine, and all that is gay and fair around them; come and hear the music, which is a delight to both of us. Come and say good morrow to your old queen, who so often when she too was young and fair sent her greetings to you. Come and thank God for me that I have lived and reigned so long and helped to do something for you, and, women, from you at least I know that amid your thanksgiving there will sometimes fall a tear."

And well may that be so; amid the cheers and shouts many eyes will gush full of water to think of all that has been and will be no more. It is not an easy thing to grow old; the path is marked by more than mile-

stones, by many a cross of anguish and green mound. If her Majesty carries a thankful heart with her to the great gates of St. Paul's under the sunshine, it can scarcely fail to be a sorrowful one too. Even in that close surrounding bodyguard of her own house and blood, two, nay, three are gone since last she made her offering of praise. And how many less known, less prominent, the friends of her maturity, the companions of her youth. If her heart should sink or her eyes fill, what wonder? They will not, we know, for it is her office to restrain emotion and maintain a royal calm. But we are glad to think that great sympathy loosens these cords, especially with women, and that throughout the multitude there will be tears as well as smiles, and shouts and a thunder of voices as great as the sea—for the queen.

Be sorry for her, O people! be glad for her! Her heart has never failed to throb for you; her voice has never been silent in your times of trouble. Remember how her own heart has bled, how many sorrows have come with the snows of nature. No unfeeling pageant is this, no glitter of outside splendor alone; but love that has wept and been widowed, that has mourned for children and lost friends, and now feels the grasshopper a burden, yet comes forth with blessing and greeting to say God save you, while we all cry, God bless her, our lifelong friend and sovereign!

CLOVER

Little masters, hat in hand,
Let me in your presence stand,
Till your silence solve for me
This your threefold mystery.

Tell me—for I long to know—
How, in darkness there below,
Was your fairy fabric spun,
Spread and fashioned, three in one.

Did your gossips gold and blue,
Sky and Sunshine, choose for you,
Ere your triple forms were seen,
Suited liveries of green?

Can ye—if ye dwelt indeed
Captives of a prison seed—
Like the Genie, once again
Get you back into the grain?

Little masters, may I stand
In your presence, hat in hand,
Waiting till you solve for me
This your threefold mystery?

—John B. Tabb.

ABOUT THE QUEEN

Oddly enough, neither the birth, baptism nor confirmation of Queen Victoria is a matter of official public record.

Victoria has more royal blood in her veins than any sovereign who ever sat upon the English throne. She traces her descent in an unbroken line from Egbert.

The queen has now no less than seventy living descendants. Seven of these are sons and daughters, thirty-three are grandchildren and thirty are great-grandchildren.

Before the royal marriage the queen was asked by the Archbishop of Canterbury if she wished the word "obey" omitted from the ceremony. "It is my wish," she replied, "to be married not as a queen but as a woman."

Many incidents are told to illustrate the simple and sensible way in which the Princess Victoria was brought up. Once in her youth when asked at Maidstone, where her mother stopped to change horses on a journey, what she wished for refreshments she replied, "A small piece of stale bread."

Only twice since the death of Prince Albert has the royal widow appeared in full state—once when a national thanksgiving day was observed, after the recovery of the Prince of Wales from a serious illness, and again on her jubilee in June, 1887.

Among the numerous portraits of Queen Victoria none are more interesting and historically suggestive than those which have appeared on the British postage stamps. The device printed on the first English adhesive stamp was the head of the young queen in profile. British conservatism and British loyalty are both manifested by the fact that this same youthful portrait is still the favorite.

An evidence of the youthful queen's tact and consideration was given in the letter of condolence she wrote after the death of William IV. to her newly widowed aunt. She addressed it not to the queen-dowager, but to "her Majesty, the queen." Some one called her attention to the irregularity, but Victoria answered that she would not be the first to remind Queen Adelaide that she was no longer queen.

England's monarch has as much sentiment in cherishing keepsakes as a young girl. It is said that everything in the queen's boudoir remains as it was arranged by the prince consort many years ago, and a conspicuous object, protected by glass, is the bouquet he presented to her on their wedding day. Victoria still wears a small enamel ring with a tiny diamond in the center, given her by Albert when, as a lad of seventeen, he first visited his pretty English cousin.

An amusing story is told about the Prince of Orange, one of the suitors for the hand of the maiden queen. After a period of indecision she finally dismissed him peremptorily. The ladies-in-waiting thought it a sign of relenting when she went to the window to take a last look at his retreating figure; but when, after gazing intently at his scarlet uniform surmounted with nodding green plumes, she exclaimed, "How like a radish he looks!" it was felt that his fate was sealed.

The religious instruction of her children the queen regarded as a sacred duty to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear not only that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; and that the thoughts of death and an after life should not be represented in an alarming and forbidding view, and that she should be made to know, as yet, no difference of creeds, and not think she can pray only on her knees, or that those who do not kneel are less fervent and devout in their prayers."

A BIG GAIN IN MORALS

An English writer, who as a child saw the coronation of Queen Victoria and has been for many years in public life, says that manners and morals in England have much improved during the last sixty years. Comparing the habits of forty years ago with those of today he writes:

I see improvements everywhere, with few exceptions. Men's morals, and certainly their language, have improved; excessive drinking has become unfashionable and almost unknown in the society of gentlemen; cigars and cigarettes have replaced the filthy habit of taking snuff; night caps and stuffy four-posters and sweltering feather beds have been replaced by fresh air and tubs; and electricity has snuffed out cotton-wick candles and rid us of gas. Everybody is clean, and it would be difficult to find a man or a woman in society who is not engaged in some good and useful work, or some endeavor to help others in the sorrows and struggles of life.

Closet and Altar

Power like character comes from the fountain of prayer.

God's Spirit falls on me as dew-drops on a rose,
If I but like a rose my heart to him unclose.
—*Angelus Silesius.*

George Fox, the Quaker, says that when he was first converted to faith in the divine love and went out into the fields the whole world around him glowed with new life. The skies were full of a divine presence, the air breathed a divine love. The birds in their songs seemed to say, "Let us praise God." The same spirit in the Hebrew Psalms calls on the hills to clap their hands, and the waters above and below to be thankful. So is nature transfigured by the soul and grows full of life. The earth becomes a Bible—the rocky strata its book of Genesis, the singing of the birds its book of Psalms, the air full of sunlight and fragrance its gospels, and the changing lights, the advancing hours, its book of Revelation, showing to us how God is all in all.—James Freeman Clarke.

Father it is enough! My full soul drank
Such a deep draught of beauty and delight
From this fair day, just fading into night,
How shall my lips thy goodness ever thank?
All is so fair; the clover-dappled bank,
The tendrilled branches drooping from the
vine,
Through whose lapped leaves the glowing
clusters shine;
The giants of the forests, rank on rank,
Into the misty distance far withdrawn;
And through them all, around, below, above,
Felt like a presence thy unchanging love.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musings, I do not think we should discern him any more in the grass of Eden or beneath the moonlight of Gethsemane.—James Martineau.

The fairest day that ever yet has shone
Will be when thou the day within shalt see;
The fairest rose that ever yet has blown,
When thou the flower thou lookest on shalt
be.

—*Jones Very.*

Lord, we thank thee for a day so sweet and fair as this, when the trees lift up their hands in a psalm of gratitude to thee, and every little flower that opens its cup and every wandering bird seem filled by thy spirit. We thank thee for the senses that take hold of the world of sight and touch and sound and are fed and beautified thereon. We praise thee for the spiritual powers which lay hold of justice and truth and love and faith in thee—these flowers of the soul, these imperishable stars of the human spirit. We thank thee that as thou feedest the grass by the roadside and every flower of the field with dew by night and rain by day, so thine inspiration falls upon the souls of thy children. Lord, what shall we render for the least of thy mercies to us? We pray that we may live as blameless as the flowers of the field; that our lives may be as fragrant within and as fair without, and that what is promise in our spring, what is blossom in our summer, may in the harvest of heaven bear fruit of everlasting life. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the *Puzzle Editor of The Congregationalist.*]

54. ADDITION

On the "Notice" board at school one night,
The master chalked in characters great:
"A short ONE essay on Homer write—
The tenth exercise into French translate."

The boys all smiled, next day, at the call,
"The class in Greek will their essays read."
The first scarce touched the subject at all,
And the teacher frowned as he said, "Proceed."

The next one flowed in a trifling vein,
Made light of the great Greek poet's fame;
No weight had the third, yet so lofty his strain,
One hardly knew whether to praise or blame.

The fourth was rude and personal, too;
The master was liked to the mighty Greek.
Then his puzzled face like a dark cloud grew,
As he thundered, "What means this—can't you
speak?"

They looked at the board; he turned his head,
And saw—but scarce could credit his sight—
That a prefix was added; the sentence read:
"A short TWO essay on Homer write."

E. E. C.

55. "ALL IN A GARDEN FAIR"

George likes historical and legendary plants. He has the flower that sprang up where Apollo killed his follower with a quoit (1), and the one that grew from the youth who died from admiration of his own beauty (2). There are the flowers of York (3) and Lancaster (4), of Bourbon (5), Bonaparte (6) and Hohenzollern (7).

Here is the flower with which girls tell their fortunes (8), and that by which fortunes were made and lost during a strange mania in Holland (9).

In a small pond floats the lily whose fruit brings forgetfulness of care (10), and on the bank is the plant used by St. Patrick to help his hearers understand the Trinity (11).

From the vegetable garden had crept in the plant a Welshman wears on St. David's Day (12), and near by was a fine specimen of that which once saved the Scottish army from surprise (13).

"It's handsome, but I can't have it here," said George, and grasping it boldly he uprooted the savage beauty.

"*Nemo me impune lacessit!*" he muttered—at least I hope it was nothing worse than that—as he wrapped his hand in his handkerchief, which he would have been wiser to do before the attack.

M. C. S.

56. CHARADE

To the FIRST, one bitter day,
Rode my SECOND, proud and gay.
Bad at heart, I WHOLE in vain—
Never came he back again.

57. A DROVER'S PROBLEM

In a stock-yard there are seven pens, each 30 by 27 feet, for cattle; eight pens, each 27 by 25 feet, for hogs; and eighteen pens, each 24 by 20 feet, for sheep. Allowing cattle each 21 square feet, hogs each 8 square feet and sheep each 4 1-2 square feet, how many of each will the yard contain?

NILLOR.

58. ANAGRAM

Good Mayor Peter Podgers, not deeply learned was he,
But money he had plenty, and with it he was free;
So workmen and contractors, householders and their lodgers
Marched to the polls in order and cast their votes for Podgers.
They owned his education had been somewhat neglected,
But fortune—or misfortune—was close at hand to score him.
An alderman one evening a paper laid before him.
"Now, will your Honor sign it? The space is rather small;

Just put down your initials, we understand it all." Said Podgers, quite bewildered, "Vernitals, what is them?"

"Why, just the two first letters, two P's, you know, ahem!"

A lucid explanation puts any one at ease. The mayor nodded, smiling, and gravely wrote,

"too pose."

"A true sign" of his Honor, but no one, wise or witty,

Would dare to criticise it; the mayor ruled the city.

M. C. S.

ANSWERS

50. 1. Chaucer. 2. Pope. 3. Bryant. 4. Shelley. 5. Thomson. 6. Wordsworth. 7. Spenser. 8. Cowper. 9. Burns. 10. Southey. 11. Scott. 12. Addison. 51. Crows, row, O. (Owe, naught.) 52. Well-a-day. 53. 300.

Recent solvers include: George N. Shepard, 47, 48, 49; Nillor, 46, 47; L. B. M., 46, 47, 48, 49; L. C. Droning, 47, 48, 49; H. R. Palmer, 46, 47, 48, 49; Mrs. F. W. Bush, 47, 49; M. M. S., 47, 48, 49; Cora E. Kellogg, 47, 49; Nancy C. Bunner, 46, 47, 48; E. La Mira Hayward, 47, 48, 49; H. E., 47, 48, 49; James R. Beede, 38; Pine Cone, 47, 48, 49; H. T., 46, 47, 48, 49; Walter C. Richards, 47, 49; C. A. S., 47, 48; Janie K. Holmes, 47, 49; and a hundred or more solvers of 47 alone.

The answers to 47 have varied considerably, the greatest difficulty encountered having been to find "islands of the Grecian Archipelago" suitable to roast. The correctness of the answers given has been determined on the authority of Lippincott's Gazetteer. Judged by this standard, the best lists have been found to be those of George N. Shepard, West Epping, N. H., who is awarded the first prize, and Mrs. F. M. Bostwick, Medina, O., who is given the second award. The youngest of the competing solvers is ten years, and a lady of eighty-one appears to be the oldest.

Tangle 57 looks easy. Yet we venture the information, although we may be exposing a secret, that the author believes that three solvers in every four at least will fail to get the correct answers at the first trial!

There is nothing about which we so deceive ourselves as about our sins. We don't feel sin as deeply as we ought. We don't feel sin as deeply as our mothers and fathers did in the good old days. Don't misunderstand me. A terrible sense of public iniquity is prevalent today. The sins of the community are denounced in a splendid way, but underneath this sensitiveness to public sins there is an insensibility to our own individual sins, out of which public sins grow.—*Rev. Henry van Dyke.*

May children of our children say,
"She wrought her people lasting good;
Her court was pure; her life serene;
God gave her peace; her land repos'd;
A thousand claims to reverence closed
In her as Mother, Wife and Queen."

—Tennyson, *To the Queen.*

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The Conversation Corner

DEAR CHILDREN: I had arranged for a picture of a pig in this Corner, but I am afraid he might crowd out these letters from two little girls—and I don't believe they could keep their secret any longer!

NEW HAMPSHIRE.

Dear Mr. Martin: The Congregationalist has been in my home ever since I can remember, and two of my grandmas have taken it for a long, long time. I enjoy reading the Conversation Corner very, very much. We all try to solve the questions. I wish to become a member, and may I not? My little friend, Marguerite E., wanted me to write you a letter with hers. This is all a secret between Marguerite and me, and nobody knows but ourselves. I wish you would print our letters so as to surprise our parents. One question before I close. What do you think our National Flower ought to be?

GERTRUDE N.

After all our rejoicing over the old Plymouth manuscript, I cannot change the preference expressed in the Corner when the subject was discussed a few years ago, that the beautiful little Mayflower which must have first greeted the eyes of our Pilgrim Fathers after their terrible winter of 1620-21 should be the National Flower. I know that it is not universal in our country, but is not this offset by its simple beauty, its fragrance, its inheriting the name of the Pilgrims' ship, its association with the Pilgrims' town, and the fact that the Pilgrim virtues have blossomed all over our wide land? Read Whittier's poem,

Sad Mayflower! watched by winter stars
And nursed by winter gales.
With petals of the sleeted spars,
And leaves of frozen sails—

and see if you do not think so too.

NEW HAMPSHIRE.

I am a little girl eight years old. I go to school and like my teacher very much. I have four brothers. Their names are George, Daniel, Willie, and Arthur. Arthur is the smallest. He is four years old. He has got the measles. All the rest of us have had the measles. My brother Daniel has got 8 chickens. We do not like cats very well for they catch our chickens. One hen is speckled. We call her speckle. The cats have caught 7 of her chickens. We have got a horse. His name is Charlie. This letter is a secret with Gertrude and me. Daniel and George want to see it but they can't. They don't know who I am writing to. Good bye.

MARGUERITE E.

P. S. I want to be a Cornerer.

Both girls are accepted as members of course, but I did not dare to send their certificates, until the letters were printed, lest Daniel and George should find out the great secret! Notice that I have omitted the name of the place, so that no one can guess who they are! I hope Daniel will be able to keep from the cruel cats Speckle's last surviving chicken. When it grows up it will be like the sole inmate of the farmer's henroost, about which he told his boy, "Now, Daniel, go and wake up the old speckled hen and count her, and then you can go to bed!"

Speaking about the Pilgrims and having the measles, here is a note from the grandmother of a new member, saying that

... she and her sister are just getting over the measles. Elizabeth, who is six years old, says "measles are not much to have after you get over them"! She is a lineal descendant of Anne Hutchinson, of Priscilla Alden and also of Mary Chilton, who, I believe, is said to have been the first woman to step upon Plymouth Rock.

Yes, that has been "said" very many times, but without a bit of truth, for the shallop that started out on the exploring expedition from the Mayflower in Provincetown harbor had, according to Governor

Bradford's manuscript, "10. of their principall men, & some sea men." There would have been no women in such a party, and not even John Alden or John Winslow, who married Mary Chilton, were among them—for the history gives the names. Here is the new Cornerer's letter (written before she had the measles):

PRAIRIE AVENUE, PROVIDENCE, R. I.

Dear Mr. Martin: I received your letter. Thank you for letting me be a cornerer. Yes, we have dogs, but we do not call them prairie dogs, but I hear people talk about having buffalo bugs, these are the nearest we come to having buffalo, so I think Prairie Ave. is a good name for our street. The ten cent piece is for Pomiuk.

MARY H.

Something had been said about the pleasant names of the streets in Providence, which I always noticed had a very kindly, friendly sound, as Benevolent Street, Benefit Street, Peace Street, etc. Here's another:

FRIENDSHIP ST., PROVIDENCE, R. I.

My Dear Mr. Martin: I am eleven years old and I want to join the Corner. I carry papers and have 7 customers and I earn 21 cents a week. I have three brothers younger than I am, one is 8, one is 3 and one is 1. I go to the Union Congregational Church, and I will send you one of the calendars. HENRY B.

In answer to the inquiry of "Lowell" in the Corner Scrap-book of May 20, I write to say that I have the book. It used to belong to my mother, but not long ago was found and given to me. Its name is "Original Poems for Infant Minds, written by Jane Taylor and her Sisters," C. S. Francis & Co., New York, 1857. "Meddlesome Mattie one ugly trick possessed"—meddling. The poem goes on to the point that Mattie's grandmother went out of the room, leaving her spectacles and snuff-box. Matilda opened the snuff-box and the snuff blew into her face and hurt her eyes, so that she never meddled any more. The name of the one about "Marianna and Maria" was "The Good-natured Girls."

CHARLES R.

Then this came from Somersworth, N. H.:

Dear Mr. Martin: I am an old lady of seventy-five years, but delight to read the Corner page and always eager to read everything concerning Pomiuk and Dr. Grenfell's Deep Sea Mission. I own the book inquired for by the lady in Florida. It was a New Year's gift from my father when I was three years old. Its title is "Original Poems for Infant Minds," published by Munroe & Francis, 4 Cornhill, Boston, 1823.

MRS. W.

Then this from Beloit, Wis.:

Dear Mr. Martin: I think the "Florida Lady" has in mind "Original Poems for Infant Minds." When a child this was a favorite with an elder brother and myself. Mother purchased it in New York city, in connection with two volumes of Gallaudet's "Child's Book on the Soul." These books held a prominent place in our juvenile library, being read and reread, and much of the contents committed to memory. The book was an English collection. Many of them were signed "Jane Taylor," and some others, "Adelaide." My brother still keeps the thumb-worn book as a sacred relic of childhood days.

MRS. W.

Still another Mrs. W. writes the same in substance from Manchester, Vt. After a few such hints as these I looked on my upper shelf and there was my copy of "Original Poems, by the Taylor Family," which I had owned for forty years save one, but not having read it in my boyhood I had not remembered its contents! In it I find at once "The Apple Tree," beginning,

Old John had an apple-tree, healthy and green,
Which bore the best codlins that ever was seen,
and "The Wooden Doll and the Wax Doll," beginning,

There were two little friends, a charming little pair,
Brunette the brown, and Blanchidine, the fair.
Perhaps the most familiar of all the poems is

"My Mother":

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

But the lines about "Father William" are not in the book at all, and I have had a long search for them, finding at last they were written by Robert Southey—"The Old Man's Comforts, and how he gained them,"

You are old, Father William, the young man cried,
The few locks which are left you are gray;
You are hale, Father William, a hearty old man,
Now tell me the reason, I pray.

This may be found in Southey's Works, and in the Children's Garland (Cambridge, 1863). Perhaps the book in which the "Florida lady" found all the pieces was the one mentioned by Mrs. C. of Woodstock, Ct., viz., a little old reading-book, called "Easy Lessons, published in 1824." [I omit one paragraph in which Mr. Martin seems to claim that he and Dr. Grenfell are related to the author!—D. F.]

Mrs. Martin

L. N. M.

The Sunday School

LESSON FOR JUNE 27

REVIEW

BY SOPHIA C. STEDMAN

During the quarter our lessons have given us some delightful glimpses of the church in the second decade of its existence. We have seen Peter on an apostolic tour, exercising his miraculous gifts for the comfort of the "saints." We have met Dorcas, whose loving ministries to the poor and especially to widows endeared her to all and whose very name has become a synonym for benevolence. We have found the church in Jerusalem holding an all-night meeting to pray for Peter's deliverance from prison, and have sympathized with them in their rejoicing over his miraculous release, which at first seemed too good to be true. We have seen the converts at Antioch so loyal to their Lord and Saviour that they were called "Christians."

But our attention has been held not so much by the internal life of the church as by the extension of its work, the development of its doctrine and some characteristics of apostolic teaching.

1. *Work extended.* The work of the church, as outlined by the command of Christ, "Go ye into all the world and preach the gospel to every creature," was accepted heartily from the first. But it was only under the guidance of direct revelations and providential openings that the largeness of the commission was fully apprehended.

Peter, with his Jewish prejudices, would not have dared to preach Christ to the Roman centurion if the vision on the housetop had not prepared his mind and heart for the work. And had not the descent of the Holy Spirit set the seal of God's approval upon it, the step might and probably would have been condemned by the other apostles. But while the influence of this event was doubtless felt in the reception of Greek converts into the church at Antioch, the work of carrying the knowledge of Christ to the Gentiles was not entered upon as a definite and systematic undertaking until that church was supernaturally called upon to set apart Barnabas and Saul for special evangelistic work, and then only after the Jews had rejected the message.

Thus naturally, but very gradually, a distinctive branch of the work of the church became missionary work.

2. *Doctrine developed.* With the expansion of the work of the church there was a corresponding enlargement of vision, and truth seen in its wider application crystallized in the statement of that fundamental doctrine of the Christian system—justification by faith.

The admission of Gentiles into the church upon equal terms with Jews occasioned the first serious difference of opinion.

Paul, although a "Pharisee of the Pharisees," was born and reared in Tarsus in an atmosphere of Greek culture and thought, and doubtless, in common with the western Jews, was more hospitable than those of Palestine toward new ideas and less slow than they to subordinate, or if needful even to surrender, traditional beliefs and practices. This fact both fitted him for the aggressive work to which he had been appointed and made him the natural leader of the progressive party.

Equally natural was the determined and bitter opposition of the conservatives, whose representatives went from Jerusalem to restrict the liberty of the Gentile Christians.

In the council whose decision settled this question in favor of the liberal party, it was Peter, the apostle to the Jews, who formulated the doctrine of free grace, and James the Just, the leader of the church in Jerusalem, a strict observer of the Jewish ceremonial, whose opinion was accepted as the judgment of the church.

Thus we see how the promise of our Saviour was fulfilled. The Comforter took of the things of Christ and showed them unto men

of different temperaments and opinions, whose convictions were in part the result of environment, but whose hearts were loyal to truth. Their common sense, illuminated and guided by inspiration, enabled them to see eye to eye and to discern, beneath the peculiar circumstances and the special question of that day, a great fundamental truth, and they came to a decision which placed Christianity before men as a universal religion, and which established for all time the principle of religious liberty, while it none the less magnified the law of love and recognized its universal application. Salvation by faith, faith working by love—these two phrases have thenceforth summarized the creed and the code of the Church of Christ.

3. *Characteristics of teaching.* This controversy, emphasizing as it did varying aspects of truth viewed by different men from different standpoints, might have resulted in a wide divergence in the teaching of that day. And as we examine and compare the instructions of the three men most influential in the apostolic church at this period, as they have come before us in our lessons, we naturally find the personality of each stamped upon both his spoken and his written words. Peter's addresses to Cornelius and before the council breathe the impulsive, earnest spirit of the man. James's words in the council, as well as his epistle, reflect his calm, upright, austere life. While Paul, whether speaking to Jew or Gentile, whether writing the weighty doctrinal epistle to the Romans or the personal letter to his "son" Timothy, is always the courteous gentleman, the great-hearted, fearless "apostle of faith."

But when we look below the surface, through style and manner to matter, we find an agreement in doctrine and general purpose quite remarkable when we consider the variety of subjects treated and the specific aim of each particular passage.

(a) *Doctrine.* While the teaching of Paul and Peter may be summed up in the familiar phrase "Jesus and the resurrection" all three agree in proclaiming a salvation for all mankind, free alike to Jew and Gentile. All teach that faith is essential to salvation. All insist that genuine faith must manifest itself in good works. All magnify the Scriptures by frequent references and quotations, for they were the source from which, in part, they drew their message and the standard by which they tested their own fidelity in its proclamation. And perhaps just here we touch upon one reason for the harmony of their teaching. Inspired by the same spirit, instructed by the same sacred writings, how could the message vary save as, in the wisdom of God, it was adapted by human agents to human needs?

(b) *General purpose.* If the unity of doctrine is apparent, the oneness of aim is even more marked. To Paul Christianity was more than a system of doctrine, to James it was more than a faultless morality. To them all it was a plant whose roots were faith, whose blossoms were professions and whose fruit was holiness—a life having its source and end in God. Therefore they became preachers of righteousness and their message was both strongly ethical and intensely spiritual. Sin was rebuked in no measured terms. Perfection was placed before men as their goal and love as the supreme motive. Minor differences were all forgotten in the overmastering desire to extend the kingdom of God, which is "righteousness and peace and joy in the Holy Ghost."

THE CHURCH PRAYER MEETING

Topic, June 20-26. God's Handiwork in Nature.

Ps. 104.

His care of all. His delight in order and beauty. His authority.

[See prayer meeting editorial.]

No one has yet discovered the word Jesus ought not to have said, none suggested the better word he might have said.—*Ian Maclaren.*



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Literature

BOOK REVIEWS

THE LITERARY HISTORY OF THE AMERICAN REVOLUTION

Prof. Moses Coit Tyler, the author of this work, in this, the first, volume covers the thirteen years between 1763 and 1776. His purpose is to outline the spirit and feeling of the American people which brought about the war of the Revolution as they expressed themselves and exerted their influence in their literature. At that time we were not a nation, and the colonies contained comparatively few authors of general repute here at home, and still fewer whose writings received any attention abroad. It is necessary, therefore, for his purpose to consider the productions of men some of whom do not occupy a large place in history, although their influence at the time was deservedly great. Others of them, however, were truly famous, and will remain so, if only because of their connection with the accomplishment of American independence. The correspondence of the time, the state papers and the addresses, secular and religious, the political essays, the satires, the latter being often in verse, and the popular lyric poetry of the period are treated.

The importance of the influence of these classes of literature has not been overlooked in the past, and the power which they exerted often has been commented upon, but Professor Tyler discusses them with a somewhat keener historic sense and a more judicial balancing of values than has been common. He has not confined himself to the patriotic side, but very properly also has paid attention to Tory literature, doing justice to the conscientiousness and loyalty of many of the Tories, and making it possible for the modern reader to appreciate quite clearly the opposite states of mind which existed. Comparatively small attention is paid to legislative proceedings or to the maneuverings of statesmen and politicians, nor are military matters made prominent. The attention is fixed primarily upon the publications of the period covered, allusions to public affairs, of course, abounding therein, but seldom in the way of actual description. As the author puts it, he aims to afford a presentation of the soul rather than of the body of the American Revolution.

Among the authors whom he describes and whose work he outlines are James Otis, Oxburgh Thatcher, Stephen Hopkins, "a gentleman at Halifax"—believed to be Martin Howe of Newport—Soame Jenyns, John Adams, Daniel Delaney, Jonathan Mayhew, Capt. Jonathan Carver, Maj. Robert Rogers, Francis Hopkinson, Philip Freneau, John Trumbull, John Dickinson, Arthur Lee, Jonathan Boucher, "The Westchester Farmer"—who was Rev. Samuel Seabury, afterwards bishop—Alexander Hamilton, Thomas Paine, William H. Drayton and Thomas Jefferson. This is a representative list, illustrating not only many different types of mind and methods of utterance, but opposite politics and both English and American points of view. We can only indicate the quality of the volume briefly. It is the fruit of wide research, thorough study, sympathetic yet controlled interest and skillful handling, and it accomplishes its purpose effectively. Personalities come to the front, but vivify without dominating the narrative. Quotations abound, but do not overweigh the

book. The more important productions are analyzed fully, and the author's own comments are uniformly enlightening and helpful.

The spirit of the time, the gradual growth of patriotic and national feeling, the development of a purpose to become free, the ability illustrated in establishing the moral and political grounds whereon a conflict for independence might be based, and the ingenuity and at times the force of the arguments to the contrary all are set before the reader lucidly and instructively. In a word, the author has done his work in a masterly manner and has made a most important contribution to those works which are properly regarded as standards in relation to the history of our struggle for national freedom. A second volume soon will complete the task so well begun. [G. P. Putnam's Sons. \$8.00.]

RELIGIOUS

In *The Open Mystery* [Houghton, Mifflin & Co. \$1.25] Mrs. A. D. T. Whitney has departed from her usual departments of authorship, the story and the poem, and has given her readers an interpretation of the Mosaic record. It is a careful, reverent, inspiring study of the beginning of the Biblical narrative, as we have it, and is suited to both the young and the mature. It is conservative, theologically, without being hide-bound, and it follows the main lines of the Biblical narrative with the purpose of revealing afresh the divine meaning in the successive events and the practical lessons to be learned from them today. It comes down to the death of Moses and its portrayals of individual character are among its strong features. It aims to bring out the absolute unity which is at the heart of all truth, and looks at the actors in the solemn drama as far as possible from the point of view of their own time, dealing with them justly and not comparing them with the standards of our own day. But it also indicates the progress which has been made between their time and our own, suggesting how inadequate their standards of morals and religion would be for us. As a volume of interpretation, suggestion and inspiration it deserves to be read and reread, and cannot fail to exert a lasting and helpful influence.

The New Apologetic [Eaton & Mains. 85 cents] contains five lectures by Prof. M. S. Terry on True and False Methods of Meeting Modern Philosophical and Critical Attacks upon the Christian Religion. The first lecture is preparatory, and consists of definitions and a historical retrospect. The second deals with philosophical objections to Christianity and its defense. The third deals with the opposition from the literary-critical source, the fourth with the subject of comparative religion, and the last contains a positive argument for Christianity. The volume is clear, candid, logical and able.

Rev. Dr. Daniel Berger has written a history of the Church of the United Brethren in Christ [United Brethren Pub. House. \$3.00]. It is more than a third of a century, during which period the work of this branch of the church has greatly developed, since an account of it has been issued and this history is the fruit of a resolution adopted by the General Conference in 1889. The author has written with the enthusiasm of a leader in the body and with the essential knowledge of its character and growth. He has outlined its history with sufficient

fullness. The work is well proportioned and goes into details enough to render it serviceable as a work of reference, and it contains desirable statistical tables and a bibliography of denominational literature. It will take good rank at once among histories of its class and the Christian body which it describes will prize it highly.

A new *Self Pronouncing Sunday School Teachers' Bible* [A. J. Holman & Co. \$4.00] is issued, following the text of the King James version and containing all the usual helps in the way of maps, tables, concordances, etc. Although the paper is thin and the type in the minor portions very small, it is exceedingly clear, and ordinary eyes will not find difficulty in reading most of it with ease. We notice no special features except the reduced price, which we commend. It is a handsome volume in limp covers and is well adapted for practical service.—The latest volume of the Lutheran Commentary, edited by A. P. Jacobs and containing an exposition of the New Testament by scholars of the Lutheran Church in America, is by President R. F. Weidner and deals with the *Epistles of James, Peter, John and Jude* [Christian Literature Co. \$1.50]. It is intended for the use of ordinary readers as well as experts. It is a good example of plain, practical and also scholarly interpretation and exposition and is handsomely printed.

Bible Readings for Schools [American Book Co. 35 cents], by Dr. N. C. Schaeffer, contains judicious selections from the Scriptures, to be read in schools. Unsectarian and practical, they embody a good degree of variety. The Scriptural order is not observed, but this neglect is not a matter of much consequence. The book is tastefully issued.—A wholesome and effective little volume is *The Ethics of Gambling* [Henry Altemus. 35 cents], by W. D. MacKenzie. It is thoughtful, free from cant, and should do good service.—*Arnold's Chart of Paul's Journeyings* [J. D. Wattles & Co. 20 cents] is a neat map in cloth covers accompanied by suitable tables and easy to be carried in one's pockets.

BIOGRAPHICAL

A fine portrait of its subject forms the frontispiece of Mr. J. E. Nesmith's volume, *The Life and Work of F. T. Greenhalge, Governor of Massachusetts* [Roberts Bros. \$3.00]. It is appropriately dedicated to the Republican party of this State. The author has had some experience in biographical composition, and he has done here a good piece of work in its way. It is not a biography of the more thoughtful and elevated sort, but is a record and compilation of its distinguished subject's performances, public and private, poems, orations, etc., with enough biography to supply essential information. Undoubtedly it is the sort of a biography which most of Governor Greenhalge's admirers prefer. Another portrait of him, also a fine one, is included, and the book is of permanent value and interest, not merely because it tells the story of a worthy man, deservedly successful and honored, but also because it throws useful light upon important portions of the political history of our State and nation.

An Epistle to Posterity [Harper & Bros. \$2.50] is by Mrs. M. E. W. Sherwood, and contains rambling recollections of many years of her life. The author has been long a somewhat prominent figure in social circles in this country, and has had a pleasant and somewhat extended acquaintance among

people worth being known abroad. She is also an author of good standing. Her life has been one of exceptional interest in some respects, and she has described many of its experiences in this present volume. She takes the reader into confidence in a chatty and even gossipy fashion, but always with discretion and kindness, and her pages afford many vivid and valuable pictures of men and women who have been, or who still are, eminent and widely known. A considerable portion of the book describes experiences in foreign travel, and the whole will be regarded as exceedingly pleasant reading.

Dr. Johnson's biography of *Alexander Pope* [Harper & Bros. 60 cents] has been re-edited by Kate Stephens. It makes an attractive volume, which from its appearance possibly may have been intended for use in schools, although that fact is not stated.—*Blessed Memories of Mrs. Mary A. Blanchard* [Ezra A. Cook. 50 cents] is a short biography of the wife of Rev. Jonathan Blanchard, formerly president of Knox College and Wheaton College, by their daughter, Mrs. Julia W. Fischer. Mrs. Blanchard's face, which forms the frontispiece, is marked by an expression of blended firmness and gentleness, which her daughter's brief account of her life indicates as among her prominent characteristics.

POEMS

The portrait of James Clarence Mangan, whose *Selected Poems* [Lamson, Wolfe & Co. \$1.50] have been edited, with a biographical study, by Louise Imogen Guiney, is that of a delicate, sensitive, shrinking, but exceptionally intellectual and in a good sense a sentimental man. The sketch which the editor has supplied of Mr. Mangan confirms this impression. He must have been a strange character indeed. Poor, shabby, neglected, overworked, morbidly shy and apparently the victim of intemperance and the opium habit successively, and dying at an early age, he must have been, nevertheless, one of the most brilliant intellects of his time, which was the first half of the present century. He was one of those intellectual Irishmen who have been like comets to those who have discovered them at all in the world of mind. Miss Guiney's sympathetic yet frankly critical sketch of him is of great interest, and his poems illustrate the striking, one might almost say the unique, character of his genius. He was a prolific writer, used many forms of verse, excelled in expressing the peculiar spirit which characterizes the Celtic poetry, and made many translations from other tongues than his own, including the Arabic, and also wrote many pretended translations, which are strikingly faithful to the spirit of the poetry which they profess to reproduce. His story was as painful as it was picturesque, and his poetry is as impressive as it is unusual.

Mrs. Harriet Prescott Spofford's new book is called *In Titian's Garden and Other Poems* [Copeland & Day. \$1.25]. Most, if not all, of its contents have been printed in our own columns or those of other journals. This volume, too, appeals to the more thoughtful reader, although one must be careless indeed not to relish the dash and sparkle of some of the poems, for example, *The Hunt*. But Mrs. Spofford appeals to what is highest in her readers, and knows well how to enforce her appeal. Her exceptional power in putting weighty and vital thought into musical form is the chief

source of her eminence as a poet. She endows with grace and charm what in many other hands would fall heavily even in rhyme. Her volume is one to be kept at hand and to be pondered over.

New Poems [Copeland & Day. \$1.50], by Francis Thompson, is one of those books of verse which are not as easily read as some others, but many of which insist upon being read a second time. The author possesses the true instinct of the poet and much of the master poet's art. His verse prompts to meditation and in some of its expressions delights by its music. Some of the shorter poems have impressed us unusually. Those of our readers who enjoy the more serious work of the poets, and who appreciate good work in verse when they find it, will prize this volume most highly. We commend it heartily.

We have printed occasional poems, and good ones, from the pen of Mr. James Buckham, and have read, with pleasure, his volume, *The Heart of Life* [Copeland & Day. 75 cents]. He possesses the instinct of the true poet and also his deftness and felicitous utterance. Some of the poems are rich in noble and uplifting sentiment, some reproduce nature with unusual vividness, some are jaunty narratives in verse, and some reach the real depths of human nature and feeling. All are short and musical.

The Romance of Arenfels and Other Tales of the Rhine [G. P. Putnam's Sons. \$1.25], by C. E. Stevens, offers the reader the somewhat elaborate title poem and a number of shorter productions. The author has caught the spirit of the famous river and its legends well, and his other poems are thoughtful and suggestive in sentiment, but his versification is often defective, and although his lines do not lack a certain spirit they cannot be called verses of the first class.

Two volumes of poems by Louis M. Elsheimer are published by Eastman Lewis. One is *Mammon, a Spirit Song*, the other "Lady" Vere and Other Narratives [Each \$1.25]. They contain rather labored productions, not without some excellent conceptions or without some musical and pleasant lines, but it is a fair general criticism that too much of the author's poetry is essentially prose in the form of verse. His mastery of meter also leaves much to be desired.

MISCELLANEOUS

The Will to Believe, and Other Essays in Popular Philosophy [Longmans, Green & Co. \$2.00] contains ten papers by Prof. William James of Harvard University. They all have been printed before, and discuss such subjects as that which furnishes the title to the book, *Is Life Worth Living?* The Sentiment of Rationality, The Dilemma of Determinism, Great Men and Their Environment, and What Psychical Research Has Accomplished. They are good specimens of the actual work of a philosophical expert aiming to do practical service to his fellowmen in popularizing philosophical truth, and enabling his readers to grasp its substance and to use it worthily and with permanent advantage. In the essay on the worth of life, for example, the argument is weighed and ably shaped so as to meet current objections and to inculcate a genuine and proper religious spirit and to stimulate nobility, self-sacrifice and high ideals. Without advocating any particular creed the paper exerts a positive and useful religious influence. Many readers will be specially

interested in the last paper, which deals with the success of psychical research thus far, and although the actual results will strike most people as disappointingly small in amount, they will be interested to learn that the quality of these results has been such as to convince the author, who is by no means easily convinced, that there is substantial basis for some claims which have been made in regard to thought transference and similar subjects, and that there is reasonable hope of striking and lastingly valuable discoveries in the future.

A capital book for the public at large is *Corporation Finance* [G. P. Putnam's Sons. \$1.25], by Thomas L. Greene. It popularizes a kind of knowledge which is too largely confined to bankers and others who have to deal with the subject of finance. It discusses various forms of corporate enterprises, Corporation Accounting, Railway Reports, Public Policy towards Corporation Profits, Corporation Reorganizations and Receiverships and similar subjects in an unusually clear, full and enlightening manner. It is candid in spirit, and points out both the benefits and the dangers attending the modern development of a great corporation. Apparently the author believes that they have come to stay, and that it is possible to remedy what is amiss with the management of some of them so that the public welfare need not be imperiled. For those who feel attracted to this theme the book will possess true interest.

Talks for the Times [\$1.00], by Prof. W. H. Crogman of South Atlanta, Ga., contains a selection of the public utterances of the author, who is a prominent representative of the colored race in Georgia, and has attained distinction as a thoughtful and eloquent representative of his people. This book contains memorial addresses upon Frederick Douglass, President Ware, Bishop Haygood and others, and discusses the education of the Negroes, their needs and claims and other timely and important topics. The different addresses treat their respective themes with wisdom, earnestness and practical aptness, and sometimes rise to a noteworthy level of eloquence.

Good sense, well compacted and fully meriting careful heed, is found in *College Training for Women* [T. Y. Crowell. \$1.25], by Dr. Kate H. Claghorn. Many a parent is anxious for just what the author here has to say. She shows how expectation in regard to a college course may be enlightened, how preparation may be made wisely, how a college should be chosen, what the perils and advantages of a college career have been found to be, and indicates what the effect of a college course ought to be upon the future of the student alike in society and as a wage-earner. She has done well an important work.

Prof. F. V. N. Painter in Part First of his *Introduction to American Literature* [Leach, Shewell & Sanborn. \$1.00] has begun a companion work to his *Introduction to English Literature*. It is devoted to Colonial and Revolutionary literature as well as to that of our national life. It does not profess to be a comprehensive manual of reference, but deals only with leading periods and the principal writers, and makes judicious selections of authors to be considered and describes their lives and characters and their works.

Students of natural history will find Prof. A. A. W. Hubrecht's lecture on the *Descent of the Primates* [Charles Scribner's Sons.

\$1.00] full of value. It was delivered on the occasion of the sesquicentennial celebration of Princeton University. It is too technical alike in theme and treatment for ordinary readers, but all who have some advanced knowledge of the subject will value it. The book is illustrated.

The Vines of Northeastern America [G. P. Putnam's Sons. \$2.50] is a sequel to two earlier volumes dealing with trees and shrubs, respectively. It is a scientific book in arrangement and substance, fully illustrated by diagrams and describing the nature, appearance, habitat and any other important features of the various forms of the vine. Botanists and horticulturists are addressed, of course, directly in such a work, and they will comprehend its large value.

Volume 53 of the *Century Magazine* [Century Co. \$3.00] contains the numbers from last November to last April inclusive, in the usual handsome binding. It is pleasant to recall the delights of the successive numbers in this effective and beautiful form.

NOTES

— Nine-tenths of the lectures delivered in New York city in these days are stated to be given in private before audiences of women.

— Eleven letters by Carlyle recently brought \$176 at auction in London. One of them contained many allusions to Frederick the Great and went for nearly \$23.

— Now it is the publishing business which—in France, at least—complains of the bicycle. There, they say, book sales are falling off greatly because people bicycle so much that they have no time for reading!

— The manuscript of Lord Nelson's autobiography is to be sold before long by Messrs. Sotheby of London. It was written by him for Mr. John McArthur, and sent from Port Mahon in 1709. A letter was sent with it which will be sold at the same time.

— The Lounger in *The Critic* reminds the reader that one of Macaulay's famous essays was devoted to a review of Mr. Gladstone's first book. They came out fifty-eight years ago. Macaulay called Gladstone "the rising hope" of "the stern and unbending Tories," which sounds droll enough as one looks back.

— The annual report of the famous—or infamous—gambling casino at Monte Carlo mentions an item of \$310,000 for subsidizing the press. This sum is said to have been distributed among newspapers to bribe them not to mention the painful events which frequently occur, for example, the suicides of those who have ruined themselves at play. Another item is \$30,000 spent in helping persons who have lost all to return to their homes.

— A committee of the Association of Collegiate Alumnae, under the supervision of Miss Mary H. Rollins, has just completed a Bibliography of the Higher Education of Women which the Boston Public Library has issued. Over 1,300 titles are included in spite of the small attention hitherto paid to the subject. The work is well done and copies are for sale at the Public Library and its branches. The Monthly Bulletin of the library is distributed free.

For Books of the Week see page 880.

It is fifty years since Rev. T. L. Cuyler's first contribution to the religious press was published by the *New York Observer*. His pen is still blessedly busy, and probably copies of his articles number more than 100,000. The pen may be mightier than either the sword or the tongue. To handle it as wisely as Dr. Cuyler has done is a rare gift which can be kept only by diligent cultivation.

LETTER FROM AUSTRALIA

American or British Precedents

More than once I have referred to the subject of Australian federation. Six years ago an Australasian convention was held and drew up a bill which, however, was never submitted to the Parliaments of the several colonies concerned. Now an Australian convention is sitting in Adelaide (New Zealand takes no part in the concert this time), and is engaged in drawing up the bill for another constitution. One of the questions repeatedly raised in the discussions before and during the convention is whether American or British precedents should be followed in framing the federal constitution. This question has come to the surface more frequently in connection with the adjustment of the relative boundaries of state and federal rights than with any other matter. The democratic sentiment in the colonies is strongly averse to giving to the chamber representing the states a parity of powers with a body like your Senate. It is insisted that some means shall be provided (by the referendum or otherwise) whereby a majority of states representing a minority of electors shall be compelled to bow to the will of a minority of states representing a majority of electors. By democratic writers and speakers the blame of your Civil War is laid upon your Senate. Its rejection of the arbitration treaty is also urged against it. It is, no doubt, difficult for us to judge justly concerning other people's affairs, but it may be interesting, if not edifying, for readers to have an Australian view of the American Constitution as it is set forth in a leader published in the *Sydney Daily Telegraph* of April 6, 1897:

In a federated community, the constituents of which have grown to maturity under representative government, there must be provision for the majority to rule. The Americans paid nearly a million lives for an experiment in aid of such a provision, and have not yet got it. Only a day or two ago the arbitration treaty, which by far the larger part of the people desire, took its deathblow from an autocratic and uncontrollable Senate. In this country we have the advantageous opportunity of profiting by the mistakes of others.

Denominational Debts

For the last four years the Congregational denomination in New South Wales has been groaning under a burden of debt, which has strangled in the birth pretty nearly every attempt at aggressive effort. Four years ago the debt stood at nearly £1,500. It has been reduced to £1,000. At the same time the bolder spirits in Congregationalism are clear that the twentieth century shall not dawn without seeing "something attempted, something done" for the denomination. These desire that the extinction of the debt on the denominational funds should be followed by the extinction of the debts on the several churches.

Missionary Visitors

The Congregational foreign mission work in Australasia exists as an appendage to the London Missionary Society, and the Australian auxiliaries are in the position of troops too far from their base to keep up effective communications. The English management does what is possible to keep in touch with Australia. A proof of this was the recent visit of Rev. Ralph Wardlaw Thompson and Mr. William Crosfield. Mr. Thompson is the famous and indefatigable foreign secretary of the London Missionary Society. Not the smallest part of his important mission is to take personal notes of the situation in Madagascar and decide what is best to be done there. These Christian gentlemen left a good impression. Mr. Thompson is a long-headed and statesmanlike missionary ambassador, and Mr. Crosfield a good sample of the capable and genial British globe-trotter.

A Cardinal as a Candidate

The greatest excitement of the month of March in N. S. W. was the election for the federal convention now sitting in Adelaide,

and the most exciting incident in connection with the election was the candidature of Cardinal Moran. It was one of the surprises of the election that the cardinal was defeated. To no one, perhaps, was it a greater surprise than to the cardinal himself. His entry into the field transformed the contest, to some extent at least, into trial of strength between the Protestant and Catholic sections of the community. As a candidate the language of peace and toleration was on his lips, but, under the strain of criticism and censure, his temper betrayed him into some undignified expressions. Moreover, his many attacks on Protestant doctrines and institutions and an unretracted slander against the L. M. S. were in evidence against him. Apart from the fact that clerics as clerics are by many not fancied in the political arena, Cardinal Moran was not the kind of cleric to conciliate Protestants who hold strong opinions as to Rome's love for meddling in affairs of state.

A Large Donation

In South Australia there has been an illustration of that magnificent style of giving to which in America you owe not a few philanthropic and educational institutions, but of which there have been too few in Australia. Sir Thomas Elder, who died recently, left for distribution £154,000. This amount was divided between the Adelaide University (to found chairs) and various philanthropic societies and churches.

Our Premier Bound for America

Hon. G. H. Reid, colonial treasurer and premier of the colony of New South Wales, like the other colonial premiers, has accepted the invitation to attend the celebrations in connection with Queen Victoria's reign. He will visit America on his way back to Australia, sailing from Vancouver Aug. 8. For more reasons than one he is a man worthy of notice. One fact in his record (for which he will not receive unqualified approval in America) is that he has established in his own colony the most complete system of free trade in the whole world. In New South Wales practically the whole of the customs revenue is derived from tobacco and spirits.

The most eventful incident in Mr. Reid's career was his conduct of the general election which won free trade for New South Wales. No politician ever faced a serried phalanx of more determined foes. All that wealth and social influence could accomplish was done to defeat him, but all in vain. His tireless energy and unflinching courage were the despair of his adversaries. In this campaign his gifts as a platform speaker shone out. Probably he is the best political platform orator in Australia. When interjections (and more solid things) are flying about, he seems quite at home. These accompaniments of an oration, which discompose and dishearten most speakers, seem to put new life into him. His opponents taunt him with being a comic man. A comic man, on occasion, he certainly is. He has shown himself, nevertheless, sufficiently earnest in his work, and his exhaustless flow of humor is, perhaps, the weapon of which his political adversaries are most afraid.

Mr. Reid has manifested during his course a great deal of sympathy with the aspirations of the democracy for more enlarged powers of self-government and a higher standard of comfort in living. With a special view to meeting the needs of the unemployed he has instituted a "labor department" with a "minister for labor" in his government.

Such is the "chief" who comes "amang" Americans, and, unless his character has suddenly and violently changed, he will be "takin' notes" for use when he gets back to Australia. Could he not be got to deliver a speech during his visit?

W. A.

Queen, as true to womanhood as queenhood,
Glorying in the glories of her people,
Sorrowing in the sorrows of the lowest.

—Tennyson.

Our Readers' Forum

Dismissal and Withdrawal of Members from the Church — Pulpit Exhibits — As to Ceremonial Rites — Christian Endeavor Expense Versus Missionary Debts

ALIENATED AND USELESS MEMBERS

Ought a Congregational church to allow a member voluntarily to withdraw from membership, without taking a letter to any other church, if in his judgment it is right for him to do so? I have no particular case in mind, but such causes as those of change in belief so radical that it affects the honesty of worship or loss of all spiritual interest are what I allude to. In the same line, is it, in your judgment, right for such a church to try to secure the withdrawal of members against whom, perhaps, no charge sufficiently grave to warrant excommunication or withdrawal of watch and care could be made, or against whom it would be likely to do more harm than good to make a charge if it were possible, but who, nevertheless, are wholly useless members, never joining in its worship, its support or its work, and who might be willing to request an ending of the connection? My question, of course, assumes that all has been done that, so far as known, could be done to secure revived interest and co-operation.

A PASTOR.

Why should a church wish to retain in its membership one who has no sympathy with it and who does not share in its worship or work? If he wishes to withdraw formally from a fellowship from which in spirit he has already withdrawn, while outwardly he has kept his vows, the church, failing to recover him after all known means have been tried, may vote to erase his name from the list of members, placing on its records the reasons for so doing.

When such persons do not themselves request release, but have ceased all connection with the church, neglecting their covenant vows, it is for the church to decide by what means it will relieve itself of watch and care over them, after being convinced that such watch and care are of no avail. But if no steps of discipline are taken with those who never join in the worship, support and work of the church, and at some future time they should ask for letters of dismissal to other churches, the church could not honorably make such a request an occasion for discipline or refuse to grant the letters. [THE EDITORS.]

IS THERE A BETTER WAY

The question as to the best method of dealing with church members who find themselves out of sympathy with its standards and principles and to whom the covenant of the church has become distasteful is a serious one and should find a solution. Hitherto the standards seem to have acknowledged only one method of dealing, called by the severe name of discipline. The same relentless law must be applied to all disaffecteds alike, moral and immoral, and with the result of putting the excommunicant under a shadow. But it is a rational question if the logic of Congregationalism or the consistency of the gospel requires this. Cannot the church cancel a contract it has itself ratified? Can it not terminate a membership itself has created? We have nothing to say about the mystic covenant of the soul with God. That is a matter with which the individual alone has to do. The only thing with which we are concerned is membership in the visible church. And we claim that the church with which the contract was made has an equal power to cancel it when sufficient reasons appear, and in any manner that will most perfectly fulfill the law of Christian kindness.

One church, at least, is struggling with this question and is anxious for a wise solution. The following rule has been proposed, but before adoption it is desired to test the sentiment of the churches about it. If it is permissible, expressions of opinion and suggestions through the columns of *The Congregationalist* are requested. The proposed rule is as follows:

Any person who has ceased to be in sympathy with the principles and standards of the church, and to whom its covenant has become an unacceptable burden, may, on application, be granted an honorable release therefrom. Application must be made to the standing committee. The committee shall first do all they wisely can to win the applicant to a different mind; but failing in this, and convinced that the application is a proper one, they shall report to the church with recommendation. If, however, they believe that the applicant is a worthy Christian and is laboring under a mistaken sense of duty, they shall not report to the church.

Such requests shall be granted only on recommendation of the committee. Such honorable release shall not be considered as casting any reflection on the moral character of the person so released. Such release shall be considered as leaving the person as nearly as possible in the same relation to the church as before uniting with it.

The released person shall be notified immediately in the following letter in writing:

Dear Friend: Your request for release from membership in the Blank Church has been carefully considered. Being convinced that the request was a proper one and was actuated by a worthy motive, the church has voted to grant it. Your membership in the church is therefore terminated. This vote is intended to cast no reflection on your moral character, contains no invidious implications whatever, and is supposed to leave you, so far as possible, in the same relation to the church as before you united with it. But you will allow us to assure you that we shall still feel a sincere interest in your welfare, and to express the hope that in God's good grace you may sometime return to us again. And we beg you to cherish the same kindly feeling toward us. Do not let your sympathy for the church be alienated. May we not ask you to take an interest in its secular affairs? Speak kindly of the church, and of us, its unworthy members. And may the God of all grace keep you and us from all sin, and bring us all at last to his heavenly home, saved by the precious blood of Christ.

Yours in Christian love,
(Signed)

Criticisms and expressions of opinion on the above would be very acceptable and may be widely useful.

Wesfield, Mass. L. H. BLAKE.

THE PULPIT A SHOW CASE

Rev. Mr. Brown was pastor in one of the hill towns of New England. Of course the children of his parish were Yankee children. "Yankee children have brains," often giving evidence of the fact by their quaint remarks concerning what they hear and see. One little boy, the son of the village merchant, saw many things on his first visit to church and thought a good deal. On the return his parents were curious to know his impression. "What did you hear?" they inquired? "What did you see, Harry?"

"I saw Mr. Brown up in the show case."

This comment, like many humorous remarks, contained a truth well worth recognizing by those whose calling necessitates their being upon exhibition weekly, if not like merchandise, still as examples.

Many times has this little boy's expression come to me when I have seen the uncouth attitudes, where the full form is exposed, unshielded by pulpit or desk of even meager dimensions. Perhaps I ought to speak to the young brethren who make such an exhibition of themselves. Men ought to be as careful as women when they are in positions that make them the foci of many eyes and minds. Carelessness in dress would not be countenanced, why should ungainly posture in sitting or standing pass unchallenged? In seeking a church home once, I attended service where an able young man preached. There was nothing to screen him from a full exposure of his form. His attitude as he sat upon the sofa showed such carelessness and thoughtlessness as no young man of ordinary breeding should

be guilty of anywhere, much less in front of an audience of people. How I wished that among the modern ways, such as no desk and no text, he had adopted also the donning of the gown. The same impression was made upon my wife, which I found out, without questioning, on our way home from church.

It would do ministers, young or old, good, now and then, to think of their pulpits as a show case.

WHO MAY PERFORM THE MARRIAGE CEREMONY

What is the standing of a Congregational minister who has resigned his church and his faith and has become a member of the Episcopal Church? Has he a right to perform marriage or burial services for any not Episcopalians? In other words, can he be an Episcopal layman and a Congregational minister at the same time?

INQUIRE.

The laws deciding what persons have the legal right to perform the marriage ceremony differ in different States. Massachusetts's law says that "a marriage may be solemnized by a minister of the gospel, ordained according to the usage of his denomination, who resides in the commonwealth, and continues to perform the functions of his office." This sufficiently answers the question for this State. In any State we should say that good taste and decency required one who had withdrawn from the Congregational ministry, as in the case mentioned, to lay down entirely the functions of a minister in any denomination till he received ordination in the Episcopal Church. Any one, whether a minister or a layman, may officiate at burial services. [THE EDITORS.]

WOULD IT BE TRUE ECONOMY

I am told that the Christian Endeavor Convention to be held in California in July will necessitate the expenditure of \$4,000,000. Is this a justifiable outlay? Many of our churches are facing deficits in their accounts. Others are reducing the salaries of their pastors, already too small. Our great benevolent societies are practically crippled in their work. The managers of every charitable enterprise look into the coming days with grave apprehension. Orphaned Armenians appeal to the Christian world to be rescued from starvation and death. Famished India cries for bread. May it not be asked in all kindness, Is this a time to expend so much money in an undertaking from which there can be so little return in spiritual results? For what are our Christian Endeavorers of the East going to California? Every one knows that the great majority are going simply for a pleasure trip because they can go cheaply.

What will this convention accomplish for the churches? Will our young people come home with any more of the spirit of consecration? Will they have any larger ideas of self-sacrifice for the kingdom of God? Would it not be a nobler act of Christian service if, for instance, the half of every dollar to be expended in traveling to the convention should be turned into the treasures of our benevolent societies? What would that mean? Relief from debt! Enlargement of work! Release to overburdened officials! Do our young people realize what an opportunity is afforded them to remove a tremendous hindrance from the progress of the kingdom of God?

A CHRISTIAN ENDEAVORER.

[We expressed our view of this question on page 669 of *The Congregationalist*, May 18, where we took occasion to point out the fact that such great gatherings promote sympathy between the different sections of the country and furnish inspiration to better work.—THE EDITORS.]

In and Around Boston

The American Antiquarians

A great many interesting things were told, and, what is more, put on record, at the recent semi annual meeting of the American Antiquarian Society at the Boston Athenaeum building. Stephen Salisbury, A. M., of Worcester was, as usual, the presiding officer. It was somewhat of a memorial meeting also for two eminent members who have died recently, Dr. Gould and General Walker. Of Dr. Gould's Harvard life personal recollections were given by his student and life-long friend, Senator Hoar, especially of the remarkable calculations on the comet of 1843 by the boy astronomer of seventeen years.

A paper of much general interest was a full account of the abandoned and fast disappearing customs of the North American Indians in dress and ornaments, read by Lucien Carr of Cambridge.

Some idea of the society's collections may be gained from the statement that accessions since the last meeting have been received from fifty-one members and over 130 persons not members, besides from some 130 societies and institutions. In all these amount to 666 books, 5,391 pamphlets and twenty-one volumes of bound, and 160 of unbound, newspapers. The secretary has just finished a catalogue of the early colonial and American broadsides, to which announcement Dr. Edward Everett Hale added the interesting statement that there are a large number of MS. broadsides in the State archives which were not printed in their day for fear of the magistrates.

One of the latest additions to the society's treasures represents an enormous piece of work in sifting the files of nearly seventy years' general correspondence. This collection, arranged with a manuscript catalogue, contains all the acceptances to the society's membership since the foundation in 1812. These autograph letters show the sentiments felt toward the society's work, and contain promises of aid from many of the most distinguished men of the nineteenth century.

Among the new elections to membership were Dr. Frederick Temple, Archbishop of Canterbury; Dr. Mandell Creighton, Bishop of London; and Joseph Floremond, Duc de Loubat of Paris.

Omnibus Boats on the Charles

Boston is soon to be treated to an innovation which will make one more link to connect it with the customs of its big sister London. The winding river Charles is to be made still more to resemble its English contemporary, the Thames, by a line of steam launches to ply between the Craigie Bridge at East Cambridge and various points along the river, including Boston, Cambridge and Brighton, as far as Allston. In 1895 the agitation began which is to result in the opening on June 17 next of this line. The Charles River Navigation Company was incorporated under the laws of Maine. One fare will be charged for the whole route. Three steam launches are being provided. Each is forty-five feet long and is intended to seat forty people. The power will be gas engine. The promoters of this scheme, before completing their arrangements, had made a study of the systems of omnibus boats along the Thames at London and near Hamburg on the Elbe. The route on the Charles is six miles in length. The fare will be ten cents for a trip, whether short or long. If the venture succeeds next year there is likely to be put on a line running on the Charles River from the Newtons to Waltham, and probably another to connect the North End Park, via East Boston, with the Marine Park at South Boston.

The river already is the thoroughfare for some 1,200 canoes which are kept along its shores, and this system of public conveyance promises to still farther develop life and interest on what might well become a formid-

able summer rival of both subway and elevated railroads.

A Methodist Anniversary

The Methodist Episcopal Conference in Chicago and New York have each celebrated the silver anniversary of the episcopal election of their bishop. Not to be outdone in honors to a venerable leader the New England Conference has likewise given a celebration for the twenty-five years of episcopal work of Randolph S. Foster, D. D., LL. D., but last year retired. The exercises were held in People's Temple, Monday evening, June 7.

Father Endeavor Clark's Return

A year ago this month Rev. F. E. Clark, well known to every Christian Endeavorer in this or any other land, at least by name, had a reception in People's Temple just before he started on a tour around the world to visit C. E. Unions wherever they were to be found. Now that trip has been successfully completed, and Dr. Clark and his wife are expected to land about the 18th from the transatlantic steamer at New York. Before leaving the city a reception will be given them in Carnegie Hall, at which Hon. John Wanamaker will probably preside. Wednesday evening, June 23, at People's Temple the Boston C. E. Union will give a reception. It is expected that Mr. Samuel B. Capen will preside, and the governor has been asked to be present, besides other interesting speakers. The Boston Union, through its president, Mr. J. A. Floyd, and other officers, is making a great effort to have it such a welcome as the C. E. favorites never got before. To those who will signify their intention of attending, in spite of rain, heat or almost anything else, tickets for reserved seats for that night are being issued.

About the Saratoga Meetings

Interesting reports and comments upon the home missionary anniversaries were presented at the Ministers' Meeting last Monday in fifteen-minute speeches from Superintendents T. G. Grassie and W. H. Thrall, Dr. Reuben Thomas and Rev. W. G. Puddefoot. While commenting upon the fact that the audiences were smaller than in previous years, and consequently a certain inspiration was lacking, each speaker felt that the meeting had been useful and helpful. Mr. Grassie considered the meeting productive of much good, because the critical spirit, manifest at the opening sessions, was completely cleared away by the reports and frank explanation of the affairs of the society and the methods of its management, while the devotion and consecration of the men at the front touched the hearts of all who learned of their efforts to increase their work on reduced salaries. Dr. Thomas gained a truer recognition of the magnitude of the society's work than he had ever had before, and of the strength and manliness of the missionaries, and felt that he could now assure the business men in his congregation that the Home Missionary Society was wasting neither men nor money. If merchants and politicians in the newer States were actuated by right motives the home missionaries would not come into collision with them, but would be recognized as the most important of the elements developing our Western country.

Mr. Puddefoot, who was introduced as that "philosopher with wings," said the audience at the meeting was small because people were tired of going to Saratoga, and the talk about saving the country was a twice-told tale. "But then," he added, "so is the Lord's Prayer." He indulged in a little sarcasm over the cry of hard times, and the general expectation that some one in Washington would change things, and urged people to stop whining and get to work on the Lord's business, trusting that Christ can and will bring this nation out "into a large place." He left with the audience an inspiration and renewed courage for the future.

ANNIVERSARY WEEK AT ANDOVER

Had Dr. John Watson been in attendance at Andover Seminary last week to share the ceremonies of the anniversary, he would have seen one of his novel assertions fully verified, "People in these days are interested in theology."

The throng of visitors, official and unofficial—examiners coming from remote corners of New England to "lexow" the seminary, alumni returning like the class of '92 to renew old associations, laymen from round about bent upon theological inquiry, and young ladies from Abbot Academy with the conventional polychrome bonnets on their heads and the red-edged volumes of Westcott and Hort in their hands—all alike followed with keen interest the progress of the examination.

It is more properly an exhibition. The Waterloo has commonly been the examination in systematic theology, and in order to secure greater precision of statement, together with a more condensed arrangement of material, President Harris has adopted a method of examination by essays, each student reading a paper and then being subjected to cross-questioning upon the views presented. Only once in the whole examination was there anything to suggest Mrs. Phelps-Ward's story of Emanuel Bayard and his judges, but even then the temper of the most persistent questioners was kindly and considerate. The positions taken might be broadly characterized as fundamental orthodoxy—modern but not radical, progressive but not reactionary, critical but not destructive. And yet this was not what most deeply impressed the visitors. It was rather the reverent spirit of the students, their composure and self-command under examination, and the evident thoroughness of the work they had done.

Professor Churchill's class in homiletics gave a series of brief extempore addresses upon subjects assigned individually, and then two sermon outlines were presented by their authors for criticism by classmates. The professor's elocutionary class, however, gave the usual exhibition drill, uttering sounds that printers' ink can never hope to reproduce in imagination. This exercise, at once the most amusing and the most beneficial of all possible systems of vocal discipline, was designed by Professor Churchill, and resembles the Episcopal liturgy in two points at least—it is largely antiphonal and it improves with repetition. Even the drenching rain of that week in "darkest Andover" failed to reduce the throng of admiring visitors.

Two magnificent addresses—one the baccalaureate sermon by Professor Ryder and the other the lecture by Pres. Charles Cuthbert Hall before the Society of Inquiry—embodied the religious spirit of the anniversary. Both were concerned with the work of the Christian ministry. Both emphasized, though in very different ways, the practical aim of all ministerial endeavor. Just as Dr. Hall began his address all the electric lights in town suddenly went out. Fortunately there were two lamps on the desk, throwing a glare of light upon the speaker's face and moving hands and casting long shadows from the Gothic rafters across the roof of the church. The service closed with the doxology, the room being too dark for the use of hymn-books, and just as the congregation rose to sing up went the electric lights again as if the whole calamity had been pre-arranged.

The alumni meeting Wednesday afternoon, in spite of the heavy rain, drew a considerable audience. Rev. S. W. Dike, Ph. D., presided. Rev. C. C. Carpenter presented the necrology of the year. The State of Religion in New England was ably discussed by four appointed speakers—Rev. Messrs. C. B. Rice, D. D., C. S. Patton, B. W. Lockhart, D. D., and W. E. Barton, D. D. Several others took part in the discussion. It is proposed to publish next year a full address list of past members of the seminary, and it is hoped that so many of the alumni will join the association.

that their membership fees will be sufficient to provide for a general catalogue in 1900.

Two social gatherings, the "theological teaparty" and the alumni dinner, followed the usual custom. The after-dinner speeches were fewer than usual, but of excellent quality and in fine spirit. Dr. Fiske, though in feeble health, spoke with his characteristic elegance and tenderness as president of trustees; Professor Harris with characteristic force and wit as the new president of the faculty; Dr. Little responded wittily and cordially for the board of visitors; Rev. S. P. Fay of Dorchester, who graduated fifty years ago, spoke of the professors and the Andover of that time; Rev. E. R. Smith of Farmington, Me., for the class of 1892, a full apostolical dozen of whom had held a reunion here; Rev. F. H. Page of Lawrence for the neighboring churches; and Rev. C. E. Jefferson of Chelsea for the delegates of the associations.

The Commencement speaking was uniformly excellent. Mr. Bartley, who received the degree of Ph. D. from Yale two years ago, spoke on The Old Testament of the Apostles. Mr. French, discussing The Use of the Study of Religions, showed how the critical comparison of ethnic beliefs established Christianity as the universal religion and Christ as "unclassifiable," the Lord of a "peerless faith." Treating of Cyrus and Yahweh in Prophecy and Inscription, Mr. Holmes showed that Cyrus never became a monotheist, the testimony from the tablets running contrary to prophecy and tradition. It was an able address, though the choice of the Hebrew rather than the Latinized name for the God of Israel was rather unfortunate. I overheard a layman telling how Mr. Holmes had been "talking about Cyrus and another Old Testament fellow." Mr. Parks, who has been nearly blind from early childhood, and who is not yet able to read, having acquired his education wholly through oral instruction, spoke upon The Final Cause of Theology, contrasting past and present tendencies of religious thought. Mr. Merrill delivered a finished and telling address upon The Message of Christian Monasticism. Mr. Dutcher's address was in the best sense an oration. He spoke on The Ideal of Public Worship. Mr. Hodgdon spoke on The Preacher as a Prophet, losing himself in his message, and doing what few men can ever do—actually preaching to a Commencement audience. The last address was by Mr. Mattson on The Pulpit and Material Progress, an able plea for alliance between the leaders of the church and the leaders of the world. Mr. Mattson has been awarded the fellowship, but declines to go abroad for study. Instead he accepts a position of large usefulness in the active ministry. After the singing of the class hymn, "Lead on, O King Eternal," Professor Smyth offered the closing prayer.

Following are the names of the graduating class: George H. Baker, George S. Ball, Ernest M. Bartlett, William T. Bartley, Pn. D., Alfred V. Bliss, Frank E. Drake, Norman H. Dutcher, William C. Fessenden, Edgar B. French, Byron F. Gustin, Frank W. Hodgdon, William T. Holmes, Albert W. Howes, Albert J. Lord, Halah H. Loud, Bernard G. Mattson, George A. Merrill, W. Ulmer Parks, Elijah H. Roper, Frank N. Saltmarsh and Alexander Sloan, Jr.

Several members of the class have received calls. Mr. Bartlett goes to Northbridge, Mr. Bartley to Salem, N. H., Mr. Mattson to Medina, O., Mr. Roper to Westford, and Mr. Sloan to Groveland, while Mr. Holmes becomes Dr. E. C. Moore's assistant in Providence, R. I. Mr. Dutcher, called to Vergennes, Vt., has not yet accepted.

R. L. H.

The *Christian Register*, loyal as ever to Unitarianism, declares that "it is a fact patent in history that all progress has been made through the work of unsafe men." Does this indicate that our contemporary is going to support Mr. Bryan in the next presidential election?

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 21, 10 A. M. Subject: A Forward Movement in Church Work. Speakers: Mr. J. L. Dixon of the Bible Normal College, Springfield, Rev. Drs. Reuben Thomas, G. M. Boynton and Rev. S. L. Loomis.

The Friday morning prayer meeting of the Woman's Board of Missions will be omitted until September.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, Non-Commissioned Home, Rev. Josiah Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Anna C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Office in New York, 121 Bible House; Chinese office, 153 West Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 101 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools. Utah, New Mexico, and Wyoming. Treasurer, Officers: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and their families, a relief fund is maintained by the National Council. It asks from each church one splendid offering for its permanent invested fund. It also invited generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Treasurer of the National Council of the Congregational Council of the United States (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or preachers. Particular attention is given to applications from without the State. Room 22, Congregational House, Boston. Rev. Charles H. Rice, Secy.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landlubbers welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Second docket of money deposited under the laws of the State of Connecticut [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

PASSING COMMENT ON THIS WEEK'S NEWS

Six embryo churches in Iowa, showing that religious life abounds in spite of poverty, call for continued patience and self-denial on the part of pastors and peoples, till we have, if not more money, yet a larger proportion of it consecrated to the Master's work. We believe that these organizations will grow up all the stronger and purer for a rigorous infancy.

The State society of home missions in Vermont has had an excellent year, all things considered. Thus it reported at the annual meeting lately. Its reputation is "No debt, no appropriations on the basis of inflated expectations, and doing God's business on business principles."

A church in the Hawkeye State can boast both pastor and superintendent whose staying qualities are rare and valuable in this age of change. We infer that they find the work rewarding and the people appreciative, else they would not so cleave to them.

In the face of such extensive parish work as a Michigan church has done of itself under the lead of its pastor, no one would hesitate to commend the thought, "Every member a pastor."

More additions to the churches than any year for a quarter of a century—that cheering news from the Green Mountain State must not pass unnoticed.

Of Special Note

Summer arrangements in a few important Chicago churches.

A fruitful half-decade of work by an Iowa pastor.

Generosity between churches in Michigan.

THE VERMONT CONVENTION

Looked at from any point of view the State meeting, June 8-10, was a success. Middlebury hospitality was taxed to the utmost by the large number of delegates from the churches and the people responded nobly. Abundant lunches were provided at the church parlors and an abundance of carriages conveyed the delegates to and from their temporary homes. The village was made doubly beautiful by this thoughtful and cordial attention.

From a business standpoint the convention had a new experience. In the formation of the roll three young women presented themselves for admission. They were sent by the churches of which they are pastors. The assembly caught its breath. The young women had not been ordained, but the constitution provides that a church may be represented by "one who has been chosen as pastor by special vote of the church." A committee on credentials considered the matter and recommended that the voting membership be composed of ordained ministers and delegates and that licentiates and ministers of other denominations serving our churches be admitted as honorary members. The report was adopted and the traditions are safe yet.

The Fairbanks Boards of Relief and of Education showed the pressure of hard times. So did the report of the committee on the *Vermont Chronicle*. But an unexpected response was awakened on the part of business men and pastors and the *Chronicle*, now seventy-two years old, bids fair to enter on renewed prosperity.

Sunday schools have shown an increase in membership and a decrease in average attendance. There is increased activity in house to house visitation and in normal classes. Endeavor Societies show diminished membership. The report of corresponding secretary, J. M. Comstock, was luminous in facts and comprehensive in its view of church life. There are 206 churches on the roll, two new ones having been organized in communities otherwise destitute of religious services. The church membership is 21,817, a gain of 274 in the year.

In intellectual and spiritual thought the sessions maintained a high level. The communion sermon, by Rev. J. E. Fullerton, the first afternoon was a helpful beginning. The theme was The Necessity of Forgiveness and the Sufficiency of Christ's Work. The subject of an inspiring paper by Dr. Edward Hawes was Spiritual Life in Our Churches. Rev. Dr. Jackson presented the Comparative Claim of Educational and Evangelistic Effort in Church Work. Rev. G. T. Smart awoke our slumbering corporate conscience, and on The Meaning of Church Membership and Lay Work helpful discussions were held.

Missionary interests were not forgotten. For the first time in its history the convention gave its initial evening to the Woman's Home Missionary Union, Mrs. Van Patten presiding. The speakers were Miss Hartig, Professor Foster, Miss Ziltak, Rev. and Mrs. R. B. Wright, who are loyal children of Vermont, and the elect Mrs. Caswell. Foreign missionary interests found an able advocate in Rev. Dr. J. L. Barton. The Vermont Domestic Missionary Society reported, as usual, a fruitful year under the direction of its able secretary, Rev. C. H. Merrill. About \$10,000 have been used in State work, \$4,240 have been sent to the national treasury—\$10,000 less than last year. Half of this shrinkage is in legacies

and half in special gifts for the Howard Roll of Honor. The number of additions to the churches is the largest since 1872.

On the whole, Congregational life in Vermont may be said to be vigorous. There are especial efforts to evangelize outlying districts. Successful efforts are made to reach young men and boys. Abandoned fields have been reclaimed, new churches organized. Training classes for Sunday school teachers, for young people and for children raise the standard. The kingdom of God is among us.

F. F. L.

RHODE ISLAND CONFERENCE

Clouded skies and a cool atmosphere were nature's accompaniments to the genial, fraternal fellowship of the churches whose pastors and delegates gathered Tuesday morning, June 8, at Newport for the annual meeting. The hospitality of the United Church, whose old name is particularly fitting since Rev. T. C. McClelland became pastor, was so generously extended that the indoor warmth of heart made up for the outdoor want of sunshine. The completed organization of the conference found Rev. A. L. Clark moderator, Rev. E. T. Root scribe and Rev. E. H. Hadlock assistant scribe. The program was crowded as nearly always, and interest was sustained all through.

A cheery tone was in the reports from all the churches. Only four reported no additions, only three are without pastors. The benevolent gifts have been sustained at about the usual mark and the home expenses kept well up. Two churches in Providence, beside the Edgewood, which is "digging away" in its enterprise for a building, reported their want of enlarged house room.

Tuesday afternoon Dr. E. C. Moore spoke upon The Order of Worship in Our Congregational Churches. The combination of worship and instruction in the one religious service was shown to be peculiar to the modern Christian church life, and the pith of Dr. Moore's instructive address was a plea for such services as would always produce in its participants an uplift of soul toward a conduct and character nearest the ideals of Christ.

Rev. E. T. Root spoke on Newer Methods of Church Work and suggested that changing conditions demand changes in the application of the eternal principles which never vary. Christ could say, "Come unto me" because he came unto them. People discussed his preaching in his presence and with him. Why not allow such practice today? Then the press can be made the church's servant more than as yet. Discussions freely followed two such themes.

The Tuesday evening service of sermon and communion was tender in spirit. From the text Rom. 8: 6 Rev. J. J. Woolley led the thought and aspiration toward the spiritual life, the attainment of its perfection being the most important of all problems.

The R. I. Congregational Historical Society, Rev. J. G. Vose, D. D., presiding, occupied part of an afternoon session. A historical paper was read by Miss Hazard on Judge Sewall and His Gift to South County. The Ministerial Relief Fund was reported to be nearing the \$10,000 mark, there being \$8,633 on hand and the prospect of an additional \$1,000 from a legacy.

The work among the societies was ably presented by Dr. F. P. Woodbury for the American Missionary Association, Dr. Judson Smith for the American Board, Dr. N. H. Whittlesey for the National Ministerial Relief Society and Rev. George A. Hood for the Church Building Society. Three ladies represented woman's work for women: Mrs. L. A. Kellogg of the Massachusetts Home Missionary Association; Miss Rebecca Kurkjian, a graduate of Robert College, who pleaded for the continued sympathy of Americans for her stricken country of Armenia, paying high tribute to the work of our missions in Turkey; Mrs. Slocum of Providence, who spoke for the R. I. Branch

of the Woman's Board. Home mission work was represented in the regular annual meeting of the Rhode Island H. M. S. by reports and by a stirring address from Superintendent Grassie of Wisconsin.

Greetings of fraternal feeling were brought from the State Free Baptist Association; a resolution was passed expressing a determination to extend cordial help to all wise effort to secure a true observance of the Sabbath; delegates were named for the Anti-Saloon League's annual conference at Columbus, O., in accordance with a request for such representation. The report of the committee on the state of religion noted the hopeful spirit of the churches.

Newport, the summer city of millionaires, luxuriant as to its seabeach palaces, with their beautiful park-like grounds seaward inclosed with their high walls streetward, rich in its historic associations, interesting in every aspect, chilly and burly of sunshine in its welcome to the Congregationalists, wept floods of rain tears at their departure on Wednesday evening. The conference will meet next year with Elmwood Temple Church, Providence.

F. B. P.

A FOREIGN MISSION AT HOME

The past year at Welcome Hall of Redeemer Church, New Haven, Ct., has been a period of unique and diverse efforts, which are carried on in a building erected about four years ago at a cost of \$25,000 and situated in the midst of a dense foreign population. The annual expenses amount to over \$3,000, all raised by this church. Besides the assistant pastor, Rev. H. E. Peabody, a lady missionary and two other paid helpers are engaged with this branch. The work began nearly nine years ago. In the Sunday school the average attendance has been about 200. In addition to the regular religious meetings, informal cottage prayer meetings and a Christians' training class have been carried on. Various kinds of philanthropic work have also been conducted. More than 50 persons in the church have regular work at the hall. Among the special efforts are a mothers' meeting, at which about 100 mothers of eight nationalities are reached, a free kindergarten attended by 60 children, clubs and classes for instruction in sewing and other arts, a boys' club, a men's reading-room and a mixed choral class. Special work at special seasons adds much to the duties of the laborers. The pastor is Rev. W. L. Phillips.

CONFERENCES AND ASSOCIATIONS

ME.—Of the three meetings of Cumberland Conference held annually that held with one of the rural churches in June is always the best. The conference at Windham, June 9, was largely attended, and the topics discussed were practical and profitable: The Right Attitude Toward the Bible, The Blessings Attending It, The Place of Power in the Church, How Far Does the Success of the Church Depend on Individual Effort, The Claims of Young People on the Church and The Claims of Missions on the Church. The sermon was by Rev. W. G. Mann. At the evening session Rev. J. S. Chandler of India presented the work of the American Board.

The annual meeting of Cumberland North Conference was held at Cumberland Center. The topics were: Decadence of the Prayer Meeting, Evangelists and Their Work, Opportunities of the Country Church, The Place of Authority in Christian Training. Sermons were preached by Rev. Messrs. Arthur Smith and E. C. Brown. Dr. E. B. Mason gave a masterly address on Paul, the Roman Citizen, the Jewish Pharisee, the Christian Saint, the New Testament Writer. Mrs. Foster and Miss Burdette occupied the woman's hour with reports from the field. The sessions were well attended and full of interest.

At Oxford County Conference Secretaries D. P. Hatch, C. H. Daniels and Missionary S. S. York were all present with live addresses. Sermons were preached by Rev. Messrs. J. B. Carruthers and Sampson Nichols. Topics were: How to Have a Live Church, Sunday Observance and Desecration, Revival Needs and Obstacles, How to Promote Greater Benevolence, How to Get the Gospel to the Back Districts, Summer Sunday Schools. The ladies missionary meeting was well attended and bright.

VR.—Chittenden Conference met at Richmond. Among the subjects were Music in Religious Worship, The Sunday School, The Mission of the Church in Molding the Life of the Community. An inter-

esting address upon Home Missionary Experiences was given by Rev. Mary D. Norton. The sermon was by President Buckham.

Lamoille Conference was held at Morrisville. The main topic was The Place of the Bible (1) in Public Worship and Private Devotions, (2) in Theology, (3) in History. The sermon was by Rev. S. F. Drew.

MINN.—Western Conference held a delightful meeting at Springfield, June 8, 9. At the session in Sleepy Eye a year ago only three ministers were present, most of the churches were unsupplied with pastors and the outlook was so discouraging that the conference debated union with some other organization. At the present meeting every church was represented. Rev. H. W. Johnson, who has recently begun work at New Ulm, preached the sermon. A paper upon The Church of Christ in Our Smaller Places advocated the union of different denominations. Other subjects considered were: The Pastor as a Shepherd, Fellowship and Efficiency, The Church and Moral Reform, National Evangelization. At the women's meeting, which was well attended, topics discussed were: How to Have an Interesting Meeting, How We Should Give, and Home Missions. Three new ministerial members were received. Good progress has been made by all the churches of the conference during the year.

The Minnesota Valley Conference gathered at Graceville, June 1, 2. The sermon was by Rev. A. H. Tebbets. Papers were read and addresses made upon Christian Education, S. S. Work, Church Building, Home Missions and the Work of the A. M. A.

CLUBS

R. I.—The summer festival of the Providence Club was held June 7. The spacious parlors of the Mathewson Street Methodist Church were used for the social hour. The banquet was served at the adjoining Trocadero, and the order of exercises was continued when the 450 members and guests had reassembled in the beautiful audience-room of the church. An address by Prof. W. S. Pratt upon Modern Church Music was heard with keen interest, and then followed a full vocal program of sacred solos and quartets.

CT.—The New Haven Club held its 14th annual meeting at Dwight Place Church, June 14. An address on The Puritan Pluck was given by Rev. J. H. Twitchell, D. D. The present membership is 193. Rev. F. R. Luckey is president.

OH.—The new Toledo Club has elected Rev. G. A. Burgess, D. D., president, and Rev. G. W. Heisley, secretary. The next meeting will be held June 22.

NEW ENGLAND

Boston

[For other Boston news see page 873.]

CHARLESTOWN.—First has been greatly cheered by a visit from Miss A. H. Bradshaw, once a child in its Sunday school, now a missionary in Japan, who made an interesting address Sunday evening, May 30. She comes back with affectionate words for "the dear old church," congratulating its present members on the hearty, united, hopeful feeling which prevails today. All the expenses of the past fiscal year have been easily met, the debt of the parish has been reduced and benevolent contributions have been resumed. Rev. C. H. Pope supplies the pulpit.

Massachusetts

WINCHESTER.—Rev. D. A. Newton received a generous welcome from the large congregation which greeted him last week Sunday morning. After an absence through illness of about six months he returns from Clifton Springs, N. Y., greatly benefited, and will gradually resume the work.

MILFORD.—Rev. Webster Woodbury, the pastor, is enjoying a three months' vacation given him by his people for rest and recuperation. Among the pulpit supplies are Rev. Messrs. Walcott Fay, A. F. Newton and Rev. Drs. F. E. Emrich, E. F. Williams and F. A. Warfield.

WOBURN.—North gave the pastor and his wife, Rev. and Mrs. G. H. Tilton, a genuine surprise the evening of their 21st wedding anniversary. About 250 persons gathered in the vestry and the chairman of the parish presented them with an envelope containing a new \$100 bill. A beautiful wedding cake was also given. Light refreshments were served by the young ladies and an enjoyable evening was spent. During the nine months of Mr. Tilton's pastorate he has endeared himself to old and young.

NEW BEDFORD.—North. Rev. J. A. MacColl, the pastor, has resigned after a period of seven years with this church, but his church by a nearly unanimous vote refused to accept his resignation, and earnest protests against accepting it were signed

by many outsiders, by the C. E. Society and by those members of the church prevented by illness from being present at the meeting.

LOWELL.—*High Street.* The effort to increase the attendance at the second Sunday service has been a marked success, with a series of vesper services held late in the afternoon with music of a high order.—*First* has had a course of lectures upon *That Boy and His Sister*, with special singing and an increased congregation.—*Kirk Street*, whose musical programs have drawn large evening congregations all winter, was recently filled to overflowing at a bicycle service.—*First Trinitarian*. The pastor is an expert with the stereopticon, and has regularly as many uses of it as the limited place of worship can accommodate.—*John Street* has been heartily congratulated upon the service rendered to the community by an address upon Municipal Reform by Mr. H. N. Shepard of Boston, to which the city government was invited and at which two-thirds of a large congregation were men.

SPENCER.—*First*. The fourth anniversary of the pastorate of the present pastor, Rev. S. W. Brown, was celebrated June 6. He has been out of health but is now greatly improved. His earnest efforts have greatly built up the church. During the past four years 103 persons have come into fellowship with the church, 82 on confession.

WORCESTER.—*Union*. Dr. J. E. Tuttle devoted the morning and evening of June 6 to the subject of Sabbath Observance, preaching two vigorous sermons to large congregations.—*Belmont* recently reminded its pastor, Rev. W. B. Oleson, and his wife of the 15th anniversary of their marriage by taking possession of their home for the evening and leaving numerous gifts.

SPRINGFIELD.—*First*. The Bible school has passed the 1,000 mark in membership, the largest in the history of the school. The pastor's assistant, Mr. M. A. Dixon, is superintendent, and regularly introduces special features. Recently a male quartet, in which the pastor and superintendent took part, gave selections. The Sunday evening services continue to attract large congregations. Of late there have been no special exercises, but only the gospel preaching by the pastor, Rev. F. L. Goodspeed.—*Hope* is now holding Sunday services at 5 P. M. and finds the change beneficial, with increased attendance. The service is largely devotional, with music by the choir and a short address by the pastor, Rev. R. W. Brokaw. He has begun a series of sermons on Character Contrasts.—*Park*. Rev. A. E. Cross preached the baccalaureate sermon to the students of the Bible normal college. He has just finished a series of interesting talks on The Great Books of the Day.—*Eastern Avenue*. The C. E. Society holds its meetings after the regular church services Sunday evenings. The plan approves itself readily.

Maine

PORLTAND.—*High Street*. Rev. Dr. W. H. Fenn and his wife start this week for Europe, where they will spend the summer on account of Dr. Fenn's health.—*State Street*. Rev. Dr. J. L. Jenkins and wife sail the 23d for Europe, to be absent until September.—*St. Lawrence Street*. The beautiful new edifice will be ready for occupancy early in July, but owing to the vacation season will not be opened and dedicated until the middle of September.—*West*. The government of the church having passed from an outside body of trustees to the church itself, the way is now open for an immediate enlargement of the edifice and ground has already been broken for an addition suited to the needs of the various departments.

BANGOR.—The 24th annual meeting of the Maine Branch, W. B. M., met at Central Church. The address by Miss A. B. Child was much enjoyed by a large congregation. The reports were, on the whole, encouraging. Papers and addresses by Mrs. W. H. Fenn, the first and only president, Mrs. J. F. Thompson, Mrs. L. F. Stearns, Mrs. A. B. Cole and Miss Abbie Martin were all helpful. Three auxiliaries have been formed the past year. The cradle roll and Junior work were presented. The Bangor auxiliary entertained the friends with a delicious lunch at noon.

SOUTH PORTLAND.—*Bethany*. This wide-awake church has grown from 17 members to 54 in its two years' history, has built a substantial and commodious edifice, the vestry of which is completed and doing admirable service, while the church wisely and cheerfully waits for funds to complete the main auditorium.

FORT FAIRFIELD.—The beloved pastor, Rev. G. B. Hescock, has read his resignation, but his people protest and hope to prevail upon him to rest for a season and return when health is re-established. The tasteful little house has been built during his

pastorate and the membership has increased from 50 to 120.

The cancellation of the debt on the beautiful First Church edifice, Brewer, was celebrated with a jubilee service lately.—Rev. J. A. Lawrence of Machiasport supplies at Whitneystown.

New Hampshire

EXETER.—*First*. The church has been greatly afflicted in the unexpected death, from heart failure, June 11, of Mrs. Sarah Perry, wife of John T. Perry, so well known in journalistic circles. Her abounding helpful services will be greatly missed.

NORTH HAMPTON has been sorely bereaved by the death of Mr. Eben Gove, one of its oldest and most useful members. Rev. T. V. Haines, the late pastor for 30 years, has decided to build a residence and remain in town.

HOLLY.—The King's Daughters and friends in the parish have done a graceful act in paying the expenses of the faithful pastor and his wife in attendance upon the missionary meetings at Saratoga.

PORTSMOUTH.—The late Mrs. M. E. Ladd of this city left, among other bequests, \$2,000 to North Church and \$6,000 in trust for the Y. M. C. A.

Vermont

RUTLAND.—June 6, at a special children's service, 20 infants were baptized and five received the rite at their homes. Thirteen Bibles were given to children in token of baptism seven years ago. The pastor, Rev. G. W. Phillips, D. D., and wife, for Europe June 12, to be absent three months. The assistant pastor, Mr. C. N. Thorp, will remain in charge during their absence. He will enter upon his new pastorate at Oswego, N. Y., in October, followed by the best wishes of this church.

SIMONSVILLE has engaged Miss A. C. Billings to remain with it until October. The standing debt of the church has been met by pledges, and the people are encouraged.

NORWICH.—At the recent annual meeting 130 responses were given to the roll-call. About twice that number sat down to supper. An indebtedness of only \$30 was reported.

MORRISVILLE.—The pew holders have completed the organization of the First Church Meeting House Association. A small assessment has been voted to meet expenses.

The Granby parsonage has been made ready for the new pastor.—Rev. E. H. Eppens has closed his work in Pittsfield.

Rhode Island

PROVIDENCE.—*Central*. Rev. W. T. Holmes of Montclair, N. J., began work as assistant pastor June 1. A course of four addresses on Sunday evenings by Dr. E. C. Moore on The New Testament Canon has recently closed. They were the substance of a course given at Haverford College in the spring. A Monday noon Bible class at the Portuguese Mission under care of this church is attended by 40 to 50 men and 33 have united with the church from this mission in a year. The mortgage debt has been considerably reduced during the year.—*Union*. Dr. Wallace Nutting sails this week for an extended tour in Europe, with special reference to observation and study of the cathedrals of the Old World. Losses by death have been among the sad experiences of this church during the winter and spring.—*Plymouth*. Quite recently \$600 for a new carpet and needed repairs were promptly given on a Sunday morning. The sum was collected for the increase of the present building fund of several hundred dollars.—*Academy Avenue*. Rev. W. E. Smedley resumed pastoral work May 30 after a severe illness of many weeks. Rev. F. F. Emerson supplied his pulpit part of the time.

WOOD RIVER JUNCTION.—A pulpit for the new edifice was purchased by the results of 20 persons investing the total of \$1 distributed between them. A silver communion service is the gift of three Providence churches. Rev. A. J. Small resigns on account of ill health.

CRANSTON.—*Edgewood*. In face of the great strain and suspense of building problems, the current expense fund has been increased by more than \$700 over last year and \$190 increase in benevolence.

Connecticut

NEW HAVEN.—*Taylor*, during its six months without a pastor, has cleared off its debt and looks forward hopefully to the future under its new pastor, Rev. A. M. Hall of Yale Divinity School, who until now has been a member of the United Brethren. He was three years professor of Hebrew and Old Testament literature in Butler College. He begins work with this church June 20.—The first institute of the New Haven Primary Union was held June 10 at the Church of the Redeemer. Delegates were present from all over the State. In the after-

noon an address was given by Mrs. S. W. Clark, president of the New York union, on How to Use the Crayon. She illustrated her method with a class of children present, and a talk to mothers was given by Mrs. E. P. Armstrong. In the evening the conference was addressed by Mrs. Clark, Mrs. M. I. Hicks, president of the New Haven union, Rev. W. L. Phillips, D. D., and Rev. E. P. Armstrong.

WINDHAM.—A brass railing with draperies has been placed around the platform occupied by the choir, and the singers and organist will remain there during the entire service instead of retiring to the ante-room as heretofore.

LITCHFIELD.—The past year has been most prosperous. All debts have been paid, the parsonage repaired at a cost of \$350 and over \$200 is left in the treasury. Rev. John Hutchins is pastor.

The Milton meeting house has been shingled and it will be papered within and painted without.—The bell at Riverton, being insecurely fastened, fell from its boughs recently, doing quite a little damage.—Thirty-three dollars have been collected at the church at Centerbrook and the chapel at Ivoryton for the starving in India.—The Ladies' Aid Society of Wethersfield cleared \$154 from the suppers and entertainments given the past season.

MIDDLE STATES

New York

NORWICH.—*First* has issued a neat manual, with colored cuts of the meeting house and pastor, Rev. E. J. Klock, and with the usual lists and historical sketch. Besides the other ordinary contents there are rules for business meetings, a digest of State laws regarding religious bodies and facts about Congregationalism.

THE INTERIOR

Ohio

CLEVELAND.—Rev. C. M. Severance, recently a missionary of the A. B. C. F. M. in Japan, has accepted a unanimous call of the trustees of the Congregational City Missionary Society to be pastor of the Denison Avenue Mission for a year from May 1. He is already living on the field, and attendance both at Sunday school and morning and evening services is encouraging. It is hoped that a church will be organized in the near future.

CINCINNATI.—*Walnut Hills*. Rev. J. R. Danforth, formerly of Philadelphia, has begun work and preached his first sermon recently.—*Price Hill*. The pulpit is temporarily supplied by Professor Penniman of Berea College.—*Newport*. This pulpit, recently vacated by Rev. G. A. Veitz, is supplied by ex Pres. J. W. Simpson of Marietta.—The Congregational Ministers' Association has adjourned for the summer.

GENEVA.—*First*. The more commodious quarters recently added include two stories and a basement at the front of the meeting house and a new tower. Thus prayer meeting room, a S. S. room and parlors are provided, and also a new choir section and pulpit rostrum were built. The auditorium has been reseated and the floor repainted. Memorial windows are placed in the first floor walls.

Illinois

[For other Chicago news see page 862.]

CHICAGO.—*California Avenue* has granted its pastor, Rev. Dr. D. F. Fox, leave of absence from the middle of June to the first of September, chiefly on account of Mrs. Fox's health. Mr. and Mrs. Fox will spend their vacation in Colorado, with headquarters at Manitou. Supplies have been secured for every Sunday during the pastor's absence. At the last communion, June 6, 14 members were received, 12 being adults who received the ordinance of baptism. Illness has made the year a hard one for the pastor, but the work of the church has been successful.—*Plymouth* has voted to give its pastor, Dr. F. W. Gunsaulus, three months' vacation in which to recuperate. Probably he will go abroad. Although steadily improving, as yet he is unable to leave his room. June 13 Dr. J. H. Barrows occupied his pulpit and preached the baccalaureate sermon for the graduating class of Armour Institute.—*First*. Dr. E. P. Goodwin is still too feeble to preach, but is slowly regaining his strength.—*Union Park*. Dr. F. A. Noble will leave the city the first of July for a two months' absence. During July his pulpit will be supplied by Professor King of Oberlin, and in August by Dr. Fiske of St. Louis.

WAUKEGAN.—*German*. This people is moving on with faith and courage, though the past year has been one of trial financially. The pastor, Rev. Karl Freitag, gave instruction on the Bible and the way of salvation to a class of young people every Saturday for 12 months. As a result nine bright boys and girls between 13 and 16 years of age united with the church on a recent Sunday. Such additions augur well for the future of the church.

PANA.—The pastor, Rev. W. C. North, is seeking to enlarge his field of usefulness by holding open air services at the grand stand in the fair grounds, the use of which the authorities freely granted. The attendance is fine, a good number of young men being included. These meetings have already borne fruit, and seem to give promise of cheering results.

EMINGTON has called to the pastorate Mr. J. B. Losey, who has for some time served as stated supply. He will be ordained this month. Both pastor and people look forward with pleasure to a season of earnest work, which it is hoped will strengthen and enlarge their borders.

Indiana

CENTRAL—This field, with the Beechwood and Cedarwood churches, makes large demands upon Rev. and Mrs. E. W. Murray, the missionaries. Mrs. Murray conducts much of the home work. June 6 was Children's Day at Central. The house was crowded, and decorated with evergreen and flowers. The Cedarwood congregation still worships in the schoolhouse. Recently the sole remaining trustee of the Heidelberg German Reformed Church united here with his family, and steps are now being taken to purchase the Heidelberg building. The community was originally constituted of German families from Pennsylvania, but German services are now no longer desired.

INDIANAPOLIS.—*Mayflower.* Rev. N. A. Hyde, D.D., recently preached in the absence of the pastor, and Rev. George E. Hill preached for the Southside Church. The latter has removed its quarters from Odd Fellows' Hall to a rented chapel on a prominent corner, which it hopes to purchase.

Michigan

GREENVILLE.—During Rev. A. M. Hyde's three years' pastorate, now terminated, more than 250 persons have come into the church. Every department has flourished, and through the "worker's unions" every member has done some pastoral work. Through this system more than 10,000 pastoral calls a year have been made. At the farewell reception the church gave Mr. and Mrs. Hyde many beautiful and costly presents.

GRAND RAPIDS.—*Barker Memorial* has received a beautiful communion set from the Consolidated Workers of Park Church. The young church is grateful for the gift.—*Smith Memorial* has received 26 additions, all on confession. These are largely the fruit of Rev. Joel Martin's evangelistic services, so well followed up by the faithful work of the pastor.

ST. JOHNS.—Rev. H. E. Butler closed his pastorate of three and a half years the first of June. During this time 113 persons have been added to the church. His address for the present is Alma.

Wisconsin

VIROQUA. Rev. J. H. Dixon, pastor, held impressive closing services in the old meeting house preparatory to erecting at once a fine modern building. Sec. H. W. Carter preached the sermon. An invitation from the Christian Church to share their fine new building was accepted for June 6.

LAKE MILLS.—Sec. H. W. Carter conducted the communion service and received into membership the pastor, Rev. T. F. Murphy, his wife and their two children with three others the last of May. The congregations are growing, and a Sunday Evening Club assists.

THE WEST

Iowa

OSAGE.—May 9 was the fifth anniversary of Dr. W. W. Gist's settlement. In these years there have been 192 accessions, the benevolences have been \$4,116 and the home expenses \$12,667. The prayer meeting attendance has increased fourfold. The meeting is held in the auditorium, having outgrown the lecture-room. The pastoral calls for the five years exceed 3,600. At the close of the anniversary address a member, in the name of the church, congregation and community, assured Dr. Gist of their esteem, affection and appreciation of his work.

MANCHESTER.—Rev. H. W. Tuttle began the ninth year of his pastorate May 6, having served longer here than any other pastor. The church is united and prosperous in all its departments, and hopes for many more years of service with its devoted pastor. When he came the membership was 142; it now numbers 275. The same superintendent has had charge of the Sunday school for the past eight years.

GOMER.—Rev. R. E. Roberts closed a five years' pastorate here June 13. During this time the membership has nearly doubled. Mr. Roberts expects to spend six months or a year at the Moody Institute. In this Welsh church a part of the services are held in English.

In spite of hard times and the H. M. debt, new fields insist on opening up. Steamboat Rock has called a council asking recognition as a new church. Radcliffe has taken steps to organize, Clermont, expecting to organize, has engaged a student for the summer, and Cushing, Lawn Hill and Wesley are seeking to enter the Congregational fold. In each of these six places there is room, material and demand for a church of our denomination.

Pioneer, a country church, is being supplied by Rev. J. D. Mason of Clear Lake.—At Kellogg the women have expended \$40 in decorating the interior of the audience-room.

Minnesota

BIWABIK—The work is prospering under the charge of Rev. C. E. Wilcox, the Sunday school having been largely increased and some local entertainments given which attract the miners. The church has voted to withdraw from the Northern Pacific Conference and unite with another to be formed. Evangelist Fellows is visiting there at present.

SPRINGFIELD has made great progress during the year. A troublesome debt of \$250 has been raised, and the pastor has preached three times every Sunday, driving 28 miles. The out-station at Selma has so prospered that a resident pastor is desired, and it is believed that he can be supported without H. M. aid.

WALKER.—Mr. W. A. Kennedy has closed his six months' work and is succeeded by Mr. Ira G. Hambleton of Chicago Seminary, who will probably remain for the summer. He has just graduated at Chicago. The outlook is hopeful in this growing town, which at present has but one church.

DULUTH.—*Mayflower.* Mr. Ernest Day has closed his work, the church being too much discouraged to continue services. It awaits the approach of better times.—*Plymouth*, yoked with *Morley*, is prospering. Rev. W. W. Newell preaches there evenings.

SLEEPY EYE.—Rev. William Blackwell has completed six years' service with this church, during which it has come to self-support, and has increased in membership and in influence. The members are heartily united in the desire to keep Mr. Blackwell.

ST. CLOUD.—Rev. H. S. McCowan has closed his work and Rev. H. F. Gilt is preaching for two Sundays. The attempt at uniting the different denominations has failed through and the Congregational church will probably call a pastor.

BRAINERD.—*First.* Rev. G. W. Gallagher has begun work under favorable auspices.—*Second.* Rev. M. B. Bird finds the meeting house too small, it being crowded at every service. A subscription is being raised for a new building.

NEW ULM.—Rev. H. W. Johnson has been successful in reviving and increasing the congregations. Much interest is manifested. An attempt to start a Unitarian church does not interfere with his success.

WATERVILLE AND MORRISTOWN have been pastorless since Rev. W. A. Warren went to Spring Valley. A new minister has now been secured, and the churches will continue to be self-supporting.

CLEARWATER AND HASTY.—Rev. J. L. Jones has accepted an invitation to remain another year. Welcome additions to each church are among the encouraging items.

LAKE BENTON.—Rev. William Lodwick has been for nearly two years upon this field, preaching also at Tyler and Lake Stay. This necessitates a drive of 50 miles.

Nebraska

OMAHA.—*Plymouth* has collected a sum sufficient to pay the debt on its building and is now undertaking repairs which are greatly needed. Rev. H. S. MacAyeal is pastor.

LONG PINE.—Rev. J. H. Andress preaches at an out-station seven miles distant, where interest is growing. At the home church the work is steadily gaining.

PACIFIC COAST

California

SAN FRANCISCO.—*Richmond* now requires the entire time of Rev. Philip Coombe, through whose exertions much success has been realized in the past three years. Relinquishing work at Pierce Street he begins morning service at Richmond.—*Martins*. From 15 to 20 services are held weekly. Conversions are frequent, and a week without one is exceptional.—The third Missionary Extension Summer School is to be held the last two weeks in July. Aside from local representatives several prominent speakers from the East are expected. Miss Berry, State superintendent of missions for C. E. Societies, at her headquarters will have an exhibit of missionary extension on the Pacific

coast from early missions to the present time, including work among the Chinese, Japanese, Spanish, Indians and other nationalities.

OAKLAND.—*First.* Rev. and Mrs. C. R. Brown were cordially received by their people on returning from a trip to the Holy Land. They arrived in time for Children's Day.

Interesting evangelistic services at Park Church, Berkeley, have been conducted for two weeks, with encouraging results.—First Church, Santa Cruz, received to membership on Children's Day Mr. and Mrs. Charles Newell. The former is 81 years old.—*Rio Vista* has purchased, for \$2,000, a parsonage, soon to be occupied by the new pastor, Rev. C. Cragin of San José.

CHRISTIAN ENDEAVOR NOTES

No dances or theatrical exhibitions have taken place in Waterloo, Me., since the C. E. Society was started.

Older members of an Ohio society hold monthly meetings by themselves to consider new ways of working.

At a convention in a small Kentucky town that could entertain only 60 delegates, 18 offered themselves for foreign work.

For June the Prayer Chain is praying for universal peace, that war everywhere may give way to arbitration, and that Christian nations may become examples of fellowship and mutual toleration.

Each society applying during June can receive copies of three pamphlets on systematic giving in sufficient quantities to supply each family represented in the society. Apply to "Layman," 312 Ashland Avenue, Chicago.

Endeavorers of Puget Sound are arranging excursions for delegates to California, returning by the northern lines. For information about this section of the country, and best ways of seeing it, address W. H. Lewis, Seattle.

After two or three years of effort for better government in their city, Toledo Endeavorers succeeded this year in a movement resulting in the choice of a Christian mayor, a majority on the police board and two-thirds of the aldermen and councilmen.

Many local conventions in California are given up this year to concentrate more effort at San Francisco. The State convention will be held July 10 for business and a reception. California is working hard for better observance of the Lord's Day.

At an annual meeting of a China local union 15 congregations were represented, one of them 80 miles away. The matter of entertainment caused no difficulty since the delegates came in house-boats. Some of them spent time in evangelistic work on shore.

At Powellville, Liberia, there was given a report of the Washington convention by their only delegate to Washington, Rev. G. P. Goll. During his absence he had collected badges from 20 or 30 different societies to make into a banner, which is offered to the society forming the most new societies within a year.

The cause of systematic giving in Cleveland, O., has received a strong impulse from an enthusiastic rally. Each society in the union was asked to send a representative. Every person present was given a leaflet containing pertinent facts and questions. The questions were discussed, and three brief addresses on tithe-giving followed. The work of the Tenth Legion was presented and literature and pledge cards were distributed for all the societies.

A society in a mission school in Burmah decided to attempt to improve the Sunday schools in the jungles and to establish schools in places where there were none. Four boys were chosen to look after this work—two to be supported by the society and two by missionaries. The plan was to visit a village and urge every one to attend the sessions. The effectiveness of the work may be seen from the fact that in one village of 90 there are 89 attendants, the remaining one being an invalid.

OTHER CHRISTIAN WORK

The 21st annual meeting of the Niagara Bible Conference for Bible study will be held at Niagara-on-the-Lake, Ontario, Canada, for seven days, beginning July 7. All the sessions are devoted to study, with devotional meetings. The subjects this year are the Minor Prophets and Paul's Letter to the Churches. Other subjects will pertain to the enlargement of Christian life and to world-wide evangelism. The following teachers will be present: Drs. Erdman, Goodwin and Parsons, Professors Moorehead and Streeter and Messrs. Howitt, Needham and others. The conference pavilion is situated on a high bluff at the mouth of the Niagara River, and offers abundant opportunity for sight-seeing. Besides the

Queen's Royal Hotel there is ample accommodation in the quaint old village. Information may be secured from Dr. W. J. Erdman, 1157 Morris Street, Germantown, Pa.

WEEKLY REGISTER

Calls

BARBOUR, Thos. W., Palmyra, Wis., has begun work at E. Troy.
 BARTLEY, Wm. T., Andover Sem., to Salem, N. H. Accepts.
 BUSHELL, Richard, Marysville, Wn., to new ch. at McMurray. Accepts.
 CHAPIN, Miss Abbie, to Sudbury, Vt., for a year. Accepts.
 COWAN, John, S. Deerfield, Mass., to Southampton. Accepts.
 DAVIS, Chas. H., Newaygo, Mich., to Pittsfield, O. Accepts and will study at Oberlin Sem.
 DOLE, Sylvester R., Parkman, O., to Edinburgh. Accepts.
 DUNCAN, Calvin W., Dexter, Minn., to Waterville and Morristown. Accepts.
 EDDY, Wm. D., from Adirondack Field Sup't of N. Y. State S. S. Association, accepts with residence at S. Glens Falls.
 EDWARDS, Rosine M., Pacific Sem., accepts call to Hiliary, Wn., and has begun work.
 GILT, Henry F., Eugene, Ore., declines call to Moravia, N. Y., and accepts one to Fifth Fresh Ch., Minneapolis.
 GRAHAM, John J., formerly of Huntley, Ill., to Jefferson Park Ch., Chicago. Accepts.
 HADLEY, Willis A., North Ch., Lynn, Mass., to Southbridge.
 HAINER, Levi W., recently pastor of First Ch., Newark, N. J., to become acting pastor of George St. Ch., Oxford, Eng.
 HOLMES, Wm. T., Andover Sem., to be asst. pastor of Central Ch., Providence, R. I. Accepts.
 LOSEY, John B., Chicago Sem., to Elmington, Ill., where accepted.
 MACFARLAND, Chas. S., to remain another year at Bethany, Ct., where he has been supplying.
 McCLEARLY, Owen L., formerly of Owen's Grove, Io., to Ionia and Bassett. Accepts.
 MERRILL, Chas. C., Yale Sem., to Steubenville, O.
 MULLER, BACH, Jas., Chicago Sem., to Chassell and Munising, Mich. Accepts.
 PIERPONT, John W., Cornwall, Ct., accepts call to Williamsburg, Mass., for a year.
 SLOAN, Alex., Jr., Andover Sem., accepts call to Grove-land, Mass.

Ordinations and Installations

ALDRICH, Benj. F., rec. p. Ypsilanti, Mich., June 11.
 HILL, Charles W., o. Caseyville Ch., Diamond, Ind., June 8. Sermon, Rev. C. H. Percival; other parts, Rev. J. A. Griffin, Sup't, D. B. D., L. F. Purdue, Esq.
 HOLMES, Otis H., o. p. Cresco, Ia., June 1. Sermon and discourse, Rev. C. A. Marshall; other parts, Rev. Messrs. V. B. Hill and Marion Williet, D. D.
 McELVEEN, Wm. T., i. New England Ch., Brooklyn, N. Y., June 10. Sermon, Rev. A. J. Lyman, D. D.; other parts, Rev. Messrs. J. C. Wilson, Alex. Lewis, Drs. S. H. Virgin, A. J. F. Behrends, J. T. Duray, J. D. Wells.
 HEDDERMAN, Howard S., i. Ashbury Park, N. J., June 8.
 WISWELL, Thos. C. o. and i. Brooklyn Ch., Seattle, Wn., June 1. Sermon, Rev. W. H. G. Temple; other parts, Rev. Messrs. Sam'l Greene, J. T. Nichols, W. C. Merritt and A. J. Bailey.

Resignations

COOMBE, Philip, Pierce St. Ch., San Francisco, to devote his whole time to Richmond Ch., same city.
 HESCOCK, Gustavus B., Fort Fairfield, Me.
 KING, Walter D., Highland Station and Hartland, Mich.
 LEWIS, Edwin J., North Ch., Mansfield, Ct., to take effect of the present pastoral year.
 PRESTON, Wm. F., Onondaga, Mich.
 RIGGS, Geo. W., Edmore and Six Lakes, Mich.
 ROBERTS, Robt E., Gomer, Io.
 SMALL, Andrew J., Wool River Junction, R. I.
 STACEY, John W., Webster, Vt.
 TURNER, John M., Sergeant's Bluff, Io., to accept call to Bellevue. He will begin work July 1.

Churches Organized

BUNKER HILL, Wis., rec. in connection with Dodgeville.
 CHICAGO, Fellowship Chapel, 6 June, 43 members.
 LA CANADA, Cal., 23 May, 19 members.

Miscellaneous

ALLEN, Ernest B., on returning to Lansing, Mich., with his bride, was given a reception by his people of \$1,000 and \$1,000 in money sufficient to pay a year's rent of the parsonage.
 BLISS, Chas. R., closes his official connection with the Congregational Education Society with its present fiscal year, and has accepted the position of financial secretary of Salt Lake College.
 DAY, Ernest, has closed his work at New Duluth, Minn., and will spend the summer at Aitken.
 GALT, W. W., son of Rev. H. A. Otman of St. Luke's Church, Elmira, N. Y., has received from Cornell University a fellowship in American history.
 PORTER, Sam'l E., Wahpeton, N. D., will supply at Windsor, Mt. Pleasant and out-stations during the summer.
 TITUS, Herbert R., has returned from his European tour to Vergennes, Vt., where he awaits a pastoral charge.
 TROW, Wm. A., of Sherburne, N. Y., has been granted leave of absence for a month, in addition to the annual vacation, to allow of a trip to Europe. He will sail July 14.

EDUCATION

The American Institute of Sacred Theology, whose work is under the direction of a body of Biblical instructors from the leading universities and seminaries of the country, makes its usual announcement of summer work at twelve different points in the United States, including Chautauqua and the University of Chicago. These are schools of Bible teaching in the original tongues and in English, and last year enrolled 5,000 pupils.

It is a good sign for our colleges that the interest in debating continues to increase. The contests between Harvard, Yale and Princeton were this year especially well man-

aged and awakened much undergraduate enthusiasm. The *Cornell Era* devotes a special number to a *verbatim* report of the annual debate of Cornell with the University of Pennsylvania, which gives good evidence of the growth of the interest in these quarters also.

The first summer school of theology, held under the auspices of the Kansas Bible Institute in connection with Washburn College, May 10-21, was a success in point of numbers in attendance and interest. Professors Curtiss and Scott of Chicago Seminary lectured daily, the former on Messianic Prophecy and the latter on The Times of Jesus. Professor Scott also gave a series of evening addresses on Modern Missions and Culture. Rev. Messrs. Dougherty, Sheldon, Veazie and Bauer-Griffiths also gave valuable lectures.

Rollins College, Winter Park, Fla., has closed an unusually prosperous year owing largely to the enthusiastic lead of Pres. G. M. Ward, who has just rounded out his first year in that office. Since his election friends have been won for the college, and the course of study has been revised. The annual catalogue, lately published, shows advance also in the entrance examinations. Two new departments have been added—the normal and the business school. The attendance last year, over 200 in all classes, was double that of the preceding year.

Lasell Seminary Commencement season at Auburndale, Mass., included an excellent concert of vocal and instrumental music, entertainments by the two clubs of the school, Class Day exercises, the principal's reception with a repast and orchestral music and the Commencement address by Dr. R. S. MacArthur. At the alumnae meeting Mrs. Alice Freeman Palmer gave the address. The baccalaureate sermon, June 6, was preached by Rev. C. M. Southgate. Many friends from neighboring and distant places enjoyed the closing days of the year.

Among the many institutions that are holding their graduating exercises few are so unique as that of Clarke Institution, Northampton. Miss C. A. Yale and her twenty associate teachers are enthusiasts in their devotion to the work in behalf of deaf mutes. The motto of the class that graduated June 9, "Quit you like men," was appropriate for the four manly fellows who go out to other schools, well prepared to enter into competition with their fellows who are not crippled by deafness. Pres. Franklin Carter's address on the life, the work, the fight against great odds, of Samuel Heincke, the pioneer of oral education for the deaf, was presented in vivid style. Elegant specimens of cabinet and carved woodwork were exhibited by the pupils.

Wisconsin certainly deals generously by its State University, charmingly located in the beautiful city of Madison. The last legislature provided for a sufficient addition to its income to insure that yearly \$450,000 will be at the disposal of its trustees. It, in addition, provided for the speedy completion of the library building, which will accommodate half a million volumes. It is already rich in books relating to the history of the Northwest. Meanwhile, the development of the various departments goes on constantly. The recent transformation of the ladies' hall furnishes a good proportion of the 350 women connected with the university with ample accommodations. Pres. C. K. Adams and his accomplished wife are widely influential throughout the State and in the five years of their service at Madison have succeeded in disarming altogether the criticism which is apt to be rife with reference to a State University. Professor Ely continues to be one of the most potent members of the faculty, while the occupants of the other important chairs have been carefully selected and keep the level of scholarship fully equal to that of any univer-

sity, east or west. It is worth remarking that President Adams, like President Northrup of Minnesota University, President Angell of the University of Michigan and President Bradley of Illinois State University, is a loyal and useful member of a Congregational church. As long as such men hold the helm of State universities the relation between them and the denominational colleges is likely to be friendly and mutually beneficial.

Y. P. S. O. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 27-July 3. How To Get Patience and Why. Jas. 5: 7-20.

Patience with God's ordering of our lives, with our own infirmities and with the mistakes and weaknesses of others, is acquired first of all by cherishing large views of life. There are times in the spring when the progress of vegetation seems to be arrested by what seems to us unseasonable weather. We almost begin to worry lest the flowers and fruits of summer and autumn shall be blighted, but somehow or other nature seems to come to a certain average of fruition at about the same time every year. This chilly waiting period in nature finds its parallel over and again in human life. God does not bring events to pass as rapidly as we think he might. The important cause in which we are interested lags; the indifference and conservatism of others obstruct our cherished purposes; the network of human relationship in which we find ourselves becomes more and more tangled despite our best efforts; we have done our very best, and still the thing which we want does not come to pass. What then? Hear the clarion call of the apostle, "Having done all, to stand." Learn that waiting, quite as much as doing, is the service which we render our Master. Provided we have been brave and persistent and energetic enough, we are relieved as to the responsibility for the outcome of our action. God may have ways of bringing it to pass without our aid, and at any rate he may be wanting to teach us the lesson which is so hard to learn—the power to hold ourselves steady and patient, and simply wait his own time.

Prayer helps, as it does with the cultivation of any Christian virtue, but it is of particular service here because it is only through prayer that we get a broad view of God's plan in the direction of the individual life. It helps, also, to remember God's patience with us. However much others may irritate and excite us, however disgusted we may get with ourselves, it must be that we have given our Heavenly Father occasion to be a thousand-fold more impatient with us, if it be possible for him to be swayed by such feelings.

The root idea of the word "patience" carries with it the thought of suffering, and no one ever becomes genuinely patient who has not endured some pain in acquiring it. It does not come simply from yielding one's self up impotently to the inevitable. It comes from bravely shouldering one's cross and going forward either to achieve victory or to endure defeat, or perhaps to wait quietly year after year unconscious whether the final issue shall be victory or defeat. It was in this spirit that our Lord acquired his patience. Think of the waiting years in Nazareth when there must have been moments when the eager soul burned to be off and at his life work. Think of the periods which came later, when he had to curb his own impatience, to adjust himself to the will of the Father. Think of the slow, tedious way of suffering which he trod at the last. We who follow in his footsteps must learn from him how patience is won.

Parallel verses: Job 1: 21, 22; Ps. 37: 7; Prov. 14: 29; Eccle. 7: 8; Rom. 2: 7; 12: 12; Heb. 10: 36; 12: 1.

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, JUNE 11

Miss Emma T. Bird presiding read Phil. 1: 27: "Only let your conversation be as it becometh the gospel of Christ," especially appropriate at this last meeting in view of the summer scattering. Life often seems to be cheapened in the summer time, and the Christian needs to remind himself of his citizenship. If in the winter the Martha spirit is prone to gain the ascendancy, the summer gives the opportunity to sit with Mary at the Lord's feet.

The subject Micronesia came to the fore, a field which has enlisted the first special interest of many in mission work. Mrs. Judson Smith gave a running commentary upon the individual workers. The Morning Star will carry upon its next voyage Miss Olin to Kussie and Miss Benliah Logan to join her mother at Ruk. Mrs. Thompson and Miss Stanwood gave additional items, and the last numbers of the *Missionary Herald* and *Life and Light* were commended to all who would learn the encouraging information received by the recent yearly mail. Mrs. Goodell spoke of the inspiration gained from these Friday meetings and of confidence in the promises of God.

Mrs. Stedman reported from Miss Daniels of Harpoor, whose disappointment at finding one box thoroughly water soaked and useless was followed by comfort in receiving another box which was not spoiled. Miss Daniels was longing for a manifestation of the Spirit with power in the hearts and lives of the students.

It was a delight to welcome Miss M. S. Mornill, just arrived from China. With great regret she had heeded the doctor's decision for her to leave for a time her beloved work in Pao-ting-fu. She brought messages from Chinese women and from friends in this country along the way. She told of money given by the women in Pao-ting-fu, who said: "Send it to some women who are more miserable than we are," choosing Micronesia as the place where it should go and receiving a certificate of shares in the Robert W. Logan. She is glad to work in a land of promise.

Miss Colby of Japan spoke of the pleasure of always being known in that country as "the Jesus women." Miss Atkinson read extracts from a letter from Miss Stillson of Uzumbe, recounting a wonderful work in all the stations of the Zulu Mission. Mrs. Strong presented a request sent by Miss Seymour of Harpoor for earnest prayer for the Armenians and Turkey. Miss Stone of Bulgaria gave an encouraging word about workers there who are helping those in other lands.

The various interests mentioned during the hour were reiterated in the prayers which were offered. After singing

Blest be the tie that binds,

notice was given that the Friday meetings will now be discontinued till the autumn.

Marriages

The charge for marriage notices is twenty-five cents.

BOYNTON—REYNOLDS—In Rome, Italy, May 16, by Rev. William Burd, D. D., Louis Holmes Boynton of Boston and Maud Franklin Reynolds of New York city.

MOFFAT—WAGSTAFF—In Detroit, Mich., June 9, by Rev. Morgan Wood, Rev. T. Aird Moffat, pastor of Grace Congregational Church, Chicago, and Sophia A., daughter of Mr. and Mrs. C. J. Wagstaff of Detroit.

TALCOTT—CHURCHILL—In New Britain, Ct., on Wednesday, June 9, at the residence of the bride's mother, by Rev. J. Frederick Talcott of New York and Rev. J. W. Cooper, D. D., of New Britain, May, elder daughter of the late Frederick H. Churchill, and George Sherman Churchill.

THURBER—FISK—In Wiburtha, N. J., at "Riverside," the home of the bride's mother, June 9, by Rev. Edward G. Thurber, D. D., pastor of the American church, 31 Rue de Berri, Paris, France, Bertha, daughter of the late Harvey Fisk of New York, and Samuel W. Thurber, M. D., of New York.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DORT—In Troy, N. H., May 2, of consumption, Edwin Buttrick Dorr, only son of A. C. and E. B. Dorr.

TUCKER—In Dorchester, June 11, Rev. Joshua T. Tucker, D. D., aged 84 years.

REV. JOHN L. HARRIS

When a Christian minister passes on to his reward, after serving the church for nearly forty years, it seems fitting that the notice should be simple, announcing that he lived, labored and died. The subject of this sketch was born in Rock Hill, Belmont County, O., May 27, 1831. He was of Quaker parentage, and had the advantage of spending his early life on a farm under the benign influence of a godly father and mother.

Change of circumstances led him into the Methodist Episcopal Church. There he received his call to the ministry, and on completing the course of studies as prescribed by the discipline was ordained in 1860. His most important charge while in the Methodist church were at Lockport and Waukegan, Ill.

In 1872 he came to New England and entered into the more congenial fellowship and ministry of the Congregational Church, which he did with great success. He was pastor of the Pacific Church, New Bedford, Wollaston Hills and Essex, Mass., also Derry and Newmarket, N. H. It was while serving the last named church that he was stricken down, about six years ago, with grippe, from which he never fully recovered. The last years of his life were spent in Everett, Mass. They were marked with great suffering, in which he exhibited great patience and a true spirit of resignation, thus exemplifying the virtues he taught. No wonder he often longed to go home, for he felt that "to depart and be with Christ was far better" than to remain a helpless pilgrim in a strange land. At length, in the early morning of May 7, the Master said "Come," and he went, leaving a widow and two sons to cherish his memory.

His spirit with a bound
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay.

The palms of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.

We think of Brother Harris as a man of great energy, a tireless worker, always anxious to "push things." New churches, reconstructed churches, and churches redeemed from debt bear testimony to his grit and perseverance. But still his sympathetic interest in young men, and his desire to find them to save and help all, tell of his warm and loving heart.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A. W.

POND'S EXTRACT for pain without an equal for forty years, carries this prestige with every bottle.

BOILS, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

Royal makes the food pure,
wholesome and delicious.

ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.



Indescribable.

An old proverb says that you can believe only half what you hear of a man's wealth, and only a quarter what you hear of a woman's beauty. But on the question of a chair's comfort you can believe twice what you hear, for no words can describe it.

Not until you sink into this seat can you realize the full possibilities of summer luxury. It is one of the old Fayal "shaped" chair-couches. In the broad table arms there is a recessed opening for a goblet, with extra space for books, etc.

Beneath the arms are huge pockets for newspapers, a cracker jar, embroidery work, smoking utensils, or any useful articles.

At the lower end of the couch are two seats, one on either side, and a raised foot rest. Cushions may be added if desired. It is the very apotheosis of comfort.

Catalogue of Summer Furniture, 36 pages, mailed on receipt of two 2 cent stamps.

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get Hood's and only

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5

Hood's Pills cure nausea, indigestion, biliousness 25 cents.

Bargains in Pianos
FOR THE
SUNDAY SCHOOL.

Suitable for either Church or Sunday School use.

IVERS & POND GRAND. Has been used a little, but you would hardly know it. Is in splendid condition throughout. Rich, powerful tone, delightful action. Easily worth \$500. Special price \$300.

IVERS & POND SQUARE. Almost new. Full size, 7½ octaves. Beautiful tone. Specially adapted to Sunday School use, the player being able to look over the piano and see the school. This piano will give just as good satisfaction musically and will wear as well as the most expensive piano you can buy. Special price \$175.

IVERS & POND UPRIGHT. Oak case. Small size, 5½ octaves. Just the thing for Chapel or Sunday School use. Will last a lifetime and give good service to the end. Special price \$150.

We include stool and cover, prepay railway freights to New England points, ship subject to approval and sell on Easy Payments. If inconvenient to call, full particulars by mail if you write.

IVERS & POND PIANO CO.,
114 Boylston Street - - - Boston.

THE BUSINESS OUTLOOK

The entire situation as regards trade and finance has undergone marked improvement and a stronger feeling is noticeable all round. The continued rainy weather has been unfavorable to business activity in some lines, yet notwithstanding this adverse factor the authorities report gains in several directions. Thus, business in iron and steel has increased to such an extent that prices on pig iron and steel billets have gone up \$1 per ton.

It is always a good indication when iron and steel products advance in price and the market for them becomes active. The late Jay Gould regarded iron as the barometer of trade, although nowadays railroad earnings, collectively taken, are regarded as a much more faithful barometer of business conditions.

Business men are looking forward with impatience to the passage of the tariff bill, for they almost universally believe that the settlement of the tariff will give an impetus to general trade. Money rates continue easy and the tendency at the moment is certainly not towards much strength. Cotton goods still lag behind, but mill agents have not given up bright hopes of a good fall trade.

Lumber, boots and shoes, hardware and building materials are moving in moderate volume. Wool is quiet and woolen goods are in fair request. The greatest display of strength in the business world is in the stock exchange. Security values ruled very strong all last week, and those in a position to watch the course of speculation give it as their opinion that we are only beginning a bull market which will last all summer. West End stock has gone up in the local market on the signing of the L. bill by the governor.

EVERLASTING PUNISHMENT

It is often said that the doctrine of future punishment is seldom preached in our pulpits, and the saying is no doubt true. The fact is sometimes cited as an evidence that orthodox preaching is being permeated with Unitarianism. It is therefore interesting to find in a recent sermon by a Unitarian pastor of Boston, Rev. H. N. Brown of King's Chapel, such pungent utterances as these, based on the text Matt. 18: 8:

It is idle to urge that we no longer believe in everlasting fire as a literal fact. The evidence is of the slightest that to Christ it was in any sense a literal reality. But as we are tried and saved here on earth, "so as by fire," in like manner we are warned of a punishment hereafter which burns and stings as if a fire had been kindled in the depths of the soul; and no wise man neglects that warning because of the insufficiency of the symbolism through which it is conveyed.

All roads, assuredly, do not lead to heaven. Side by side with the upward path, which men have climbed through tears and blood, whose difficulties have been vanquished by many a costly sacrifice, and up which every soul must toil at some expense of heroic effort—side by side with this, at every point, there runs a downward way whose final end we do not see.

The dangers and disasters that lie along that road of degeneration, here and hereafter, no one can exaggerate. They are everywhere written in the history of the past, and make such a lurid tale as no imagination of an inferno can surpass. "Upon whomsoever this stone shall fall, it will grind him to powder," it is written; and the wheels of fate, whether designed by devil or by deity, do crush men as remorselessly as millstones crush wheat.

When the soul of man gives up its striving for the best and highest aims, forgets to count all things but loss for the glory that is set before it, ceases to cut off the lower good that stands in the way of its attainment of heaven, it has begun a descent toward the bottomless pit of horror and great darkness; and to that soul God and angels cry, with infinite compassion, to turn from its wickedness and live.

BOOKS OF THE WEEK

Houghton, Mifflin & Co., Boston.
FLIGHT OF A TARTAR TRIBE. By Thomas De Quincey. Edited by Milton H. Turk. pp. 78. 25 cents.
H. L. Hastings, Boston.
FIRESIDE READINGS. Written and Selected by H. L. Hastings. pp. 382. \$1.50.
Lamson, Wolfe & Co., Boston.
AT THE QUEEN'S MERCY. By Mabel F. Blodgett. pp. 261. \$1.25.
De Wolfe, Fisk & Co., Boston.
SAMUEL SWALL AND THE WORLD HE LIVED IN. By Rev. N. H. Chamberlain. pp. 319.

D. Appleton & Co., New York.
ENGLAND. By Francis E. Cooke. pp. 253. 60 cents.
GERMANY. By Kate F. Kroeker. pp. 251. 60 cents.
IN BROOK AND BAYOU. By Clara K. Bayliss. pp. 180. 60 cents.
WOMAN AND THE REPUBLIC. By Helen K. Johnson. pp. 327. \$1.50.

Dodd, Mead & Co., New York.

THE PERSONAL LIFE OF QUEEN VICTORIA. By Sarah A. Tooley. pp. 276. \$2.00.

THE ROMANCE OF LADY ISABEL BURTON. 2 Vols. Told in part by herself and in part by W. H. Wilkins. pp. 374, 378. \$7.50.

Harper & Bros., New York.

ALEXANDER POPE. By Samuel Johnson. pp. 197. 60 cents.

De Merle Co., New York.

IN WHICH HEARTS LEAD. By John L. Merrill, Jr. pp. 152. \$1.25.

American Book Co., New York.

THE STORY OF TROY. By M. Clarke. pp. 254. 60 cents.

Rice & Hirst, Philadelphia.

GATEWAYS TO THE BIBLE. By Rev. Cunningham Geikie, D. D., LL. D., and others. pp. 122. 50 cents.

J. J. Hood, Philadelphia.

SONGS OF LOVE AND PRAISE. No. 4 pp. 222. 35 cents.

American S. S. Union, Philadelphia.

HYMNAL FOR PRIMARY CLASSES. Word Edition. pp. 232. 15 cents.

PAPER COVERS

Houghton, Mifflin & Co., Boston.
THE ÆNEID OF VIRGIL (The First Three Books). Translated by Christopher P. Cranch. pp. 102. 15 cents.

THE PRINCESS. By Alfred, Lord Tennyson. Edited by W. J. Rolfe, Litt. D. pp. 190. 30 cents.
Trustees of Public Library, Boston.

CONTRIBUTIONS TOWARD A BIBLIOGRAPHY OF THE HIGHER EDUCATION OF WOMEN.

G. P. Putnam's Sons, New York.
ROSA BONHEUR. By Elbert Hubbard. 10 cents.
Kenyon Press, Des Moines.

SONG AND FABLE. By Barton O. Aylesworth. pp. 121. Open Brotherhood, Fond du Lac.

THE CHURCH AND THE CHURCHES OF THE NEW TESTAMENT. By Rev. D. L. Holbrook. Rev. R. T. Cross, York, Neb.

THE HOLY SPIRIT. By Rev. R. T. Cross.

MAGAZINES

May. CHARITIES REVIEW.

JUNE. ART AMATEUR.—REVIEW OF REVIEWS.—MUSICAL RECORD.—EDUCATION.—GOOD WORDS.—AMERICAN KITCHEN.—UNITARIAN.—BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.—FORUM.—DONAHUE'S.—ATLANTIC.—EXPOSITOR.—MONTH.—SUNDAY.—LITERARY NEWS.—BIBLICAL WORLD.—APPLETON'S POPULAR SCIENCE MONTHLY.—EDUCATIONAL REVIEW.—NORTH AMERICAN REVIEW.—JOURNAL OF HYGIENE.

PREPARE FOR SUMMER'S HEAT.—It is doubtful if the same amount of money spent in any other way will bring a man as much summer comfort as if it was spent for one or two pieces of lounging furniture. In another part of this paper there is a picture of a willow "shape couch" (one of the wonderful inventions in Faya furniture), and it will be hard to imagine a more delightful companion in the hot days of midsummer than this cool, luxuriant hammock bed, with its pockets, shelves, seats and every convenience for comfort.



SCIENCE NOTES

The appearance of another European insect pest, the brown-tailed moth, in the orchards of eastern Massachusetts, must be discouraging to those who are intrusted with the responsibility of fighting the gipsy moth. It is rash to introduce strange birds, as the sparrow plague has proved, but may there not be an acclimatizable bird of kindly manners to which the brown-tailed moths are tid-bits?

The experiment of introducing European birds, tried in Oregon a few years ago, has apparently succeeded. The nightingales seem to have died out, but the Willamette Valley is full of skylarks, and a dozen or more other varieties, including starlings, thrushes, robins, linnets and finches, seem to be flourishing. The pheasants, very carefully protected at first, have grown so plentiful that they have become a menace to the grain fields and will have to take their chances with the other game birds of the region.

A surgical experiment of great interest took place in Buffalo last winter and its success has been shown recently by the use of the X rays. F. H. Moir, the foreman of a factory at Niagara Falls, was brought to a Buffalo hospital with a crushed leg. Dr. Wilcox removed the crushed bone and inserted in its place a portion of a live sheep's bone five inches in length but of a different shape. The graft shows vitality at each end which is extending toward the center, and already the sheep's bone is half an inch wider than when it was put in. The surgeons are assured that their patient will entirely recover the use of his limb.

Congress has appropriated \$5,000 for the investigation of the water hyacinth, a beautiful plant introduced from Mexico to the bayous of Louisiana and thence to Florida, where its abundant and peculiar growth threatens to put a stop to navigation in the St. John's River and to choke up the ports of the State into which it has been introduced. It is carried in floating masses into the channels and accumulates in the bays and about bridges or other obstructions, stopping the steamboats and making logging and fishing difficult or impossible. It is hoped that a parasitic disease may be found and introduced which may check its growth, and in the meantime the experiment of dredging it out of the channels is being tried.

A French scientist, M. Stanislas Mennier, quoted in *Harper's Weekly*, has been trying his hand at a solution of the puzzling question of the duplication of the so-called canals on the planet Mars. This doubling often appears and disappears quite suddenly and has in the past given rise to serious controversies among the astronomers. M. Mennier shows that it might be produced by a light mist hanging over the surface of the planet, which would allow both the canals and their shadow upon the mist itself to be seen apparently side by side. This is ingenious and interesting, but (as he is not a speculative theologian) we shall not expect the author of the theory to excommunicate his astronomical brethren if they reserve their judgment in regard to it.

Prayer is to me the quick and instant recognition that all law is God's will, and all nature is in God's hand, and that all our welfare lies in linking ourselves with his will and placing ourselves in his hand through all the operations of the world and life and time.
—R. F. Horton, D. D.

OBSERVATION SLEEPING CARS ON B. & O.—Commencing Sunday, June 13, the B. & O. R. R. will place in service, between Baltimore and Chicago, *Pullman Observation Sleeping Cars*. The cars have a saloon parlor in the rear, furnished with easy arm-chairs, upholstered revolving chairs and sofas. This will enable passengers to view with better advantage the scenic wonders that have made the B. & O. famous.

B. & O. SUMMER BOOK.—The Baltimore & Ohio Railroad has just issued a very handsome book for summer travel, describing the mountain resorts, springs and baths located on and adjacent to its lines; also the various watering places on the Atlantic coast. The routes for reaching them are set forth in a comprehensive and clear manner. The book is printed on fine paper, beautifully illustrated and will prove of valuable assistance to parties contemplating a summer tour. Copies can be had by applying to various B. & O. agents, or by sending ten cents in stamps to cover postage to J. M. Schryer, General Passenger Agent, Baltimore, Md.

SIXTY SUMMER TRIPS.—Messrs. Raymond & Whitcomb have arranged a most tempting list of short summer excursions, occupying from five to nineteen days, to the chief resorts of the Middle States, New England and Canada. These tours are very popular, and are carried out with the same attention to details that characterizes all of the enterprises of this firm. In addition to these shorter trips there are more extended tours to the Yellowstone National Park, the Northwest, Alaska, California, Hawaii, Japan, China and Europe. Those desiring descriptive circulars of the various tours can secure them without cost of Raymond & Whitcomb, 296 Washington Street, opposite School Street.

MONTREAL VIA CRAWFORD NOTCH.—A special arrangement for American Institute. It is announced that a special train will be run via the Western Division, B. & M. Railroad, Lawrence, Haverhill, Dover, North Conway and the sublime Crawford Notch to Montreal. This train will leave Boston at 9 A. M., July 8, and will undoubtedly arrive in Montreal in the early evening. Arrangements have been made with Col. Oscar G. Baron to serve one of his famous Fabyan House dinners at the nominal charge of seventy-five cents. There should be 500 teachers and their friends, at least, who wish this most delightful of all the attractions en route to Montreal. How accommodations may be arranged for all is set forth in a circular just being issued by the Canadian Pacific Railway, which also gives all other necessary information, including side trip rates and attractions, and is a fitting supplement to their charming illustrated book on Montreal, either of which is obtainable of various prominent teachers and railway agents in New England, or at the company's office in Boston.

URIC ACID POISON

Eminent medical authorities emphatically attest the claim that

BUFFALO LITHIA WATER

IS A NATURAL SPECIFIC for URIC ACID POISONING in its varied forms, embracing Gout, Rheumatism, Lithemia, Stone of the Kidney or Bladder, Bright's Disease, Neuralgic Affections, Nervous Prostration, Nervous Headache, Eczema, Dyspepsia, etc. In other conditions also this poison shows itself in swellings of various parts of the body, Dropped effusion, an unnatural Drowsiness or Coma and Convulsions, and not infrequently is sudden and fatal in effect. Used as a common beverage or table water it will be found a sure PREVENTIVE of all troubles arising from URIC ACID POISON.

BUFFALO LITHIA WATER

is for sale by Grocers and Druggists generally. Pamphlets on application.

Proprietor, Buffalo Lithia Springs, Va.

Springs open for guests June 15 to Oct. 1.

"Sanitas"
Book
Free.

"How to Disinfect,
an illustrated book giving
practical instruction for disinfection in everyday life
and during cases of infectious illness, sent free.

Every one having
the care of a house or an institution
should have it.

The American & Continental "Sanitas" Co. Ltd.
636 to 642 West 55th St., New York City.

WANAMAKER'S
CONTINENTAL BICYCLES

Always Ahead!
MODEL FOR 1898

Early introduction of next year's model places the Continental in the lead.

Continental, 1898, \$50

Continental, 1897, \$45

Continent, 1897, \$33

High-grade Wheels at fair prices. Peers of the best. Light. Easy running. Very strong. Made upon honor. Uniform standard.

You pay only for the Bicycle. No charges for business frills. Can be bought only of

JOHN WANAMAKER
NEW YORK PHILADELPHIA

Our store at Broadway and Tenth Street is the natural center of New York retailing. In point of time and convenience it is the nearest large store in New York to the Grand Central Station.

COMMENCEMENT DATES

The following list includes the Commencement and Anniversary days of the leading educational institutions:

UNIVERSITIES AND COLLEGES

Adelbert, Cleveland, O.	June 23
Amherst, Amherst, Mass.	June 23
Bates, Lewiston, Me.	July 1
Brown, Providence, R. I.	June 24
Berea, Berea, Ky.	June 23
Bowdoin, Brunswick, Me.	June 24
Colby, Waterville, Me.	June 24
Dartmouth, Hanover, N. H.	June 30
Doane, Crete, Neb.	June 24
Gates, Neligh, Neb.	June 25
Harvard, Cambridge, Mass.	June 30
Hiram, Hiram, O.	June 24
Lafayette, Easton, Pa.	June 23
Massachusetts Agricultural, Amherst, Mass.	June 23
Michigan, Ann Arbor, Mich.	July 1
Middlebury, Middlebury, Vt.	June 30
New Haven, New Haven, Conn.	June 23
New York (Col.), New York, N. Y.	June 24
Oberlin, Oberlin, O.	June 23
Pomona, Claremont, Cal.	June 30
Radcliffe, Cambridge, Mass.	June 29
Ripon, Ripon, Wis.	June 23
Smith, Northampton, Mass.	June 22
St. Johnsbury, St. Johnsbury, Vt.	June 24
Vermont, Burlington, Vt.	June 30
Wellesley, Wellesley, Mass.	June 22
Wesleyan, Middletown, Ct.	June 30
Williams, Williamstown, Mass.	June 23
Wisconsin, Madison, Wis.	June 24
Yale, New Haven, Ct.	June 30
Yankton, Yankton, S. D.	June 23

SEMINARIES AND ACADEMIES

Abbot, Andover, Mass.	June 22
Lawrenceville, Lawrenceville, N. J.	June 22
Leicester, Leicester, Mass.	June 21
Phillips, Andover, Mass.	June 24
Phillips, Exeter, N. H.	June 22
Pinkerton, Derry, N. H.	June 18
St. Johnsbury, St. Johnsbury, Vt.	June 18
Thayer, Braintree, Mass.	June 26
Wheaton, Norton Mass.	June 23

WILL MEET IN MONTREAL.—Attractive vacation convention of the American Institute of Instruction. The city of Montreal in late years has become one of the most popular tarrying places for the summer tourist on the continent. Retaliatory tariffs can never serve to bar out the American visitor from his annual enjoyment of Canada's picturesque scenery, and they certainly will never temper the proverbial hospitality of the people of Montreal toward their Yankee cousins. The members of that great educational organization, the American Institute of Instruction, are to be felicitated on the fact that their annual meeting is this year to be held in this charming city by the St. Lawrence, the sessions to begin July 9 and continue till the 12th. For various reasons this is expected to be one of the most notable conventions ever held by the institute. It occurs in the midvacation season, is to be held in one of the most salubrious, picturesque and historically interesting sections of North America, and will be subject to a low priced excursion rate that will place it within the reach of all. The program of the meeting itself will be interesting to all who are in sympathy with educational movements, and especially helpful to all grades of teachers and school officers. The Dominion of Canada has some of the brightest speakers and strongest educational thinkers of America, and their leaders will have a place in the official program. Some of the most prominent educational workers in the United States, including both men and women, will also be heard, and one of the striking features will be a meeting in honor of Hon. Henry Barnard of Hartford, who, at the age of eighty-seven, is the most eminent living educator. Special preparations for the accommodation of the visitors have been made by their Montreal entertainers and the committee in charge. The rates at the first-class hotels will be from \$1.75 to \$3.00 a day, and from \$1.00 to \$1.50 a day at private boarding houses. The round trip excursion fare from Boston by any direct route will be \$9.00, with correspondingly low rates from other New England points. Innumerable side trips from Montreal may be enjoyed, including excursions to the Ottawa River by rail and back by boat down the St. Lawrence and the famous Lachine Rapids for \$1.00; to Quebec and return by rail \$3.50, or one way by boat \$5.00; and from Quebec to the picturesque Saguenay River, by boat both ways, \$4.00. Opportunities for independent side trips to the far-famed Thousand Islands, the city of Toronto, Niagara Falls and other noted places along the Canadian border will also be offered. Participation in all these reduced rates will be contingent on membership in the institute. This costs only \$1.00, and membership is not restricted to those who are actually connected with school work. Applications for board in Montreal may be sent to Mr. E. W. Arthy, Superintendent of Schools in that city, and for out of town accommodations to W. A. Kneeland, Montreal. Information regarding excursion tickets from Boston may be obtained at City Ticket Office, 322 Washington Street, Union Station and the principal ticket offices on the Boston & Maine system. The tickets are good going July 5 to 9 and good returning July 12 to 31. Stop-over privileges will be allowed at points north of Plymouth, White River Junction, or North Conway.

These competitions will be conducted monthly during 1897

First Prizes, each of \$100
Cash \$ 400
20 Second Prizes, each of \$100
Prize Bicycles 2,000
40 Third Prizes, each of \$25
Gold Watches 1,000
Cash and Prizes given each month 12
Total given during 12 months \$40,000

HOW TO OBTAIN THEM.—Competitors to save as many Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP". Send these (called "Coupon") to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in. Last month's "Coupon" is marked on outside wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

New York City, Brooklyn, Long and Staten Islands, and New Jersey.
New York State (outside of N. Y. City, Brooklyn, Long and Staten Islands).
Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
The New England States

The Bicycles are the celebrated **Pierce Special, 1897 Pattern**, made at Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Department Bell, Standard Cyclometer, and Hunt Lace Saddle.

LEVER BROS., LTD., NEW YORK.

RULES. 1. Every month during 1897, in each of the four districts, prizes will be awarded as follows:

The 1 Competitor who sends in the **Largest Number** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price \$100.00.

The 5 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Gold Watch**, price \$25.00.

The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Gold Watch**, price \$25.00.

2. The Competitions will **CLOSE** the **Last Day of Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c, by mail. ELY BROTHERS, 56 Warren St., New York City.

HAIR HUMORS

Itching, irritated, scaly, crusted Scalps, dry, thin, and failing Hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings with CUTICURA, greatest of emollients and skin cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Prop., Boston. "How to Cure Hair Humors," free.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

REDUCED FROM \$25 TO \$10

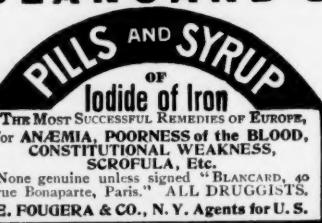
The Electropoise

This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free.

L. A. BOSWORTH, 36 BROMFIELD ST., BOSTON, MASS. General Agent for the New England States.

BLANCARD'S



None genuine unless signed "BLANCARD, 40 rue Bonaparte, Paris." ALL DRUGGISTS. E. FOUGER & CO., N. Y. Agents for U. S.



It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts. at all Druggists or by mail postpaid. F. C. Keith, Mfr., Cleveland, O.

LADIES! your beauty depends on your health. Are you suffering from any of the ailments which cause impaired digestion, nervous prostration and premature age? You need

... VITAL TONE... It never fails. Sent, postpaid, securely packed, on receipt of one dollar. VITAL TONE CO., No. 1 Beacon St., Room 76, Boston, Mass.

Forgotten Stomachs.

Your stomach is only right when you are unconscious that you have one. Any distress after eating calls for

Tarrant's Effervescent Seltzer Aperient.

It corrects acidity, aids digestion, and rids the stomach and bowels of disease producing bacteria. Cures constipation and biliousness. 50c. and \$1.

Sold by Druggists for 50 years.

TARRANT & CO., Chemists, New York.



RISIBLES

Dr. Quint used to tell a story of a very dignified lady, whose equally dignified husband, quite a prominent man, was slightly recovering from paralysis. In fact, he partially recovered his speech and spent most of his breath in expletives at his body-servant. His wife was one day telling some visitors how remarkable it was that the gentleman still survived. Said she, with perfect unconsciousness of the joke, "The doctor says it is only his unusual *vituperative* power that keeps him alive."

"What sort of band is that playing under the window?"

"As nearly as I can judge from their dress and general appearance, the fiddler is an Italian, the trombone player is a German, the man with the clarinet is an Englishman, the drummer is a Russian and the flute player is a Frenchman."

"Then it must be the 'European concert' we've heard so much about."

"Why, mother," said Farmer Gray to his wife, "what be you a-lookin' at John's bicycle so long for?"

"I was a-wonderin', Silas," said she, "if I couldn't have one of them ere things that tell how fur you go hitched to me somewhere. I'm cur'us to know how many miles I travel in a day doin' this ere housework."

A Maine woman called on a local insurance agent the other day to inquire about a policy for her house. "Ye see, 'square,'" she said, "we haven't had it insured for some time. We've been kinder trustin' in the Lord for better'n seven year; but, to my mind, in these times it's ter'ble risky."

An old lady, who was bewailing her misfortunes, being told that she ought not to dwell upon her troubles but should try to rise above them, replied firmly, "Young man, when the Lord sends us tribulations he expects us to tribulate, an' I ain't a-goin' to disappoint him."

"Dear me!" said Mrs. Wickwire, looking up from her paper, "but women are getting brave nowadays." "Brave?" echoed Mr. Wickwire. "Yes. Here is a story about a woman who shot a mouse. She—pshaw! I read it wrong. It was only a moose."

"Do you ever catch any whales, captain?" asked a fair passenger on the ocean liner. "Often, ma'am," answered the dignified captain. "How very wonderful! Please tell me how you catch them." "We drop a few of the old salts on their tails, ma'am."

He: "So you visited Pompeii?" She: "O, yea." He: "How did you like it?" She: "Well, I must say I was awfully disappointed in the place. Of course it was beautifully located and all that, but it was so dreadfully out of repair!"

Josiah Hayseed, after having heard Paderewski, was asked his opinion of the entertainment. He replied: "Them parts thet hed er tune to 'em was all right, but I can't see no good in them Beethoven's snorters."

"I wish merely to remark," said the parrot that had come in a cage all the way from Boston, "that my name is not Polly, and I do not desire a cracker. Will some person kindly bring me a plate of beans?"

"What makes that hen in your back yard cackle so loud?" "O, they've just laid a corner stone across the street and she's trying to make the neighbors think she did it."

AFTER THE CONFERENCE

It used to be a custom among the Methodist preachers to open their annual conferences with the hymn:

And are we yet alive
To see each other's face?

In a certain town where the conference was held the preachers were treated with extra-

dinary hospitality. Every housekeeper had the table groaning with fried chicken and yellow gravy. All the choice fowls were killed off to satisfy the white-cradled epicures. The day after adjournment the evening paper of the town had a picture showing two scrawny-looking young roosters peeping at each other out from under the barn and then crossing their necks, saying:

And are we yet alive
To see each other's face?

BAPTISTS AND CLOSE COMMUNION

Most Baptists in the United States are as widely separated from the brethren of their own denomination in Great Britain as from Congregationalists in this country. To be logical, they would have to refuse to commune with English Baptists on the same grounds that they decline to commune with Free Baptists in this country. This, probably, was one important reason why Mr. Spurgeon never was urged and never seemed inclined to visit America. *The Sword and Trowel*, which was his magazine, reports his answer to the question, Is Close Communion Scriptural? It is easy to imagine what the effect would have been had he made his answer to a Baptist congregation in this country. He said:

You must argue that question among yourselves, brethren. I will suppose, for a moment, that close communion is right and Scriptural, and if so, you ought never to have any communion with any unbaptized person; you should never pray with him nor praise God with him, for that is a form of fellowship; you should not be a sharer with him in any spiritual blessing—in fact, you should not go to heaven with him. If, on the other hand, it is right and Scriptural to give to a brother in Christ that which is the reality and essence of Christian communion, you may as well have fellowship with him in that which is the sign and symbol of your true union in the Lord.

A prayerless race of men has never been fed long; it has soon ceased to exist. God's plan of salvation and ordering of the universe includes prayer as a means of blessing and good things as an answer to prayer. God says, "I make you a co-worker with me"—J. M. Tyler.

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